

# The Catholic Educational Review

JUNE, 1935

## THE STATE AND RELIGIOUS EDUCATION— THE ENGLISH WAY

What is known as the English genius for politics is not the result of *a priori* reasoning, nor of any national aptitude in working from first principles. In every case it is the outcome of the English love of fair play qualified by a national love of compromise. Consequently, in studying any aspect of English politics, history plays a far more important part than philosophic principle. The Education Question is no exception.

The English system of public elementary education dates from 1870 with the introduction of what is known as the Forster Act. Mr. W. E. Gladstone was the Prime Minister at the time, and though he left the framing of the Act and its conduct through Parliament largely to the Minister responsible for education, namely Mr. Forster, it would have been unlike that great man, with his thoroughness and abounding energy, to leave to others the statement of policy that was to guide them in such a far-reaching reform. He had, in fact, already expressed his views, and the quotation is worth preserving, not only for its historical interest but as defining what has always been and still is, despite all the bigotry and rancour that education bills have aroused, the ideal settlement for which men of sense and goodwill have striven. Mr. Gladstone said:

"I am not friendly to the idea of constraining by law either the total or partial suppression of conscientious differences in religion with a view to the fusion of different sects whether in church or school. I believe that the free development of conviction is upon the whole the system most in favour both in truth and charity. Consequently, you may well believe that I contemplate with satisfaction the state of feeling that prevails in England, and that has led all governments to adopt the system

of separate and independent subsidies to the various religious denominations." (Morley's *Life of Gladstone*, Vol. ii, p. 299.)

These are the words of a great statesman; as giving the guiding principle in adjusting the claims of religious bodies in education they have not been bettered in all the floods of oratory that education debates have let loose. They might bring a solution of our present difficulties if any modern statesman had the courage to quote them and make them his own. Two generations have passed since the Forster Act and we are still struggling in the toils of the "religious question" from which Mr. Gladstone's principle would have rescued us if it had been applied at the beginning. What prevented it? And why is it that sixty years later we are still striving with perhaps less chance of success, to carry a Liberal statesman's dictum into practice? The answer to these two questions will explain the difficulties that have beset the education question in England.

Up to 1870 less than one-third of the country's children were in schools receiving a state grant; less than a quarter were in schools supported by voluntary subscriptions aided, very slightly in most cases, by school fees. The rest, numbering therefore about one-half of the total number of children, were in no schools at all. The country was waking up to the necessity of compulsory universal education. A national system had to be devised; the question was, on what existing framework it should be built. Public opinion, and even the opinion of speculative philosophers, favored the idea that the education of children was the business of parents, and, failing them, of voluntary philanthropic effort. What John Morley (in the circumstances a powerful witness) called "the honorable zeal of the churches" had done much. But though the Catholic Church and the Nonconformists had done what they could, "the churches" in this contest meant to a great extent the Church of England. There was the rub! To expand the church system of schools was gall and wormwood to the Nonconformists; to supersede them after all the work they had done was unthinkable. If the church party had had more vision and more generosity all might have been well. But they had borne the heats and burdens of the day, and now that payment was to be made they could not see the justice of placing on an equal footing with themselves

those who at the eleventh hour had shown sudden enthusiasm for the work of education. And they were the dominant party!

The line of cleavage is apparent and the gap has widened with the succeeding years. It is important to understand the causes of this original divergence otherwise it becomes impossible to see any reason in the curious anomalies that abound in the English education question. Once one has correctly grasped the causes of the original split, these anomalies need for the most part only to be stated to provide their own explanation. I will mention one as an example. The Nonconformist policy which began as a revolt against the teaching monopoly of the Established Church eventually came to be identified with the policy of excluding religion altogether. Yet the Nonconformist leaders were deeply religious men. But, rather than subscribe to the formularies of the Church of England, they preferred to do away with religion as a part of the school curriculum and take their chance of teaching it to their children in Sunday schools. The same circumstances forced us in an entirely different direction because we held (and, of course, still hold) that dogmatic teaching must be part of the normal education of a Catholic child. Consequently, though we are technically and politically Nonconformists, the dispute forced us on the side of the Church of England because we stood, as they stood, for full religious teaching in the school, though we did not accept their dogmas.

So the battle was joined. John Morley, allowing something for his agnostic bias, not unfairly describes its general lines.

"At bottom the battle of the schools was not educational, it was social. It was not religious but ecclesiastical, and that is often the very contrary of religious. In the conflicts of the old centuries whence Christian creeds emerged, disputes on dogma constantly sprang from rivalries of race and accidents of geography. So now quarrels about education and catechism and conscience masked the standing jealousy between church and chapel—the unwholesome fruit of the historic mishaps of the 16th and 17th centuries that separated the nation into two camps, and invested one of them with all the pomp and privilege of social ascendancy."

It is only one more example of the above-mentioned anomalies that the Catholics, probably the poorest financially and socially

of the competing parties, should find themselves allied to the party of privilege and wealth.

The net result of the 1870 Bill was not to create a brand new system but, in the words of its sponsor, Mr. Forster, "to complete the voluntary system and fill up the gaps." As introduced the Bill would have aided the voluntary schools from the rates; but the anti-Church party would not hear of that, and as amended the schools provided by the state were rate-aided, and the voluntary schools were subsidized direct from the Treasury on a basis of grants-in-aid calculated on the educationally vicious principle of payment by results. Hence a dichotomy, and the seeds of future enmities.

## II

So the fight continued until the end of the century. Thirty years might have brought the parties to a mutual understanding if they had remained constituted as in 1870. But new factors were coming into play. A secularist and anti-religious party was coming to the fore. It appropriated the Nonconformist opposition to the teaching of the Church of England religion and imperceptibly converted it into opposition to *all* religious teaching. Were the Nonconformist leaders duped into this alliance? Or did they allow political animosity and the desire to score over their old rivals to dull their conscience? It is now difficult to say, but from this period and from this party dates the common opinion, assiduously fostered by the secularizing party, that the state pays for secular education and if you want anything extra in the way of religious teaching you must pay for it. It is important to face up to this fallacy at the outset. It has bedevilled the Education Question since it was first formulated. We need to recall Mr. Gladstone's words at the beginning of this paper. Religious education is not secular education plus religious teaching; it is a different *kind* of education; it gives a purpose and a meaning to life, it provides a philosophy of life and it coordinates and explains secular instruction in order to form character and animate will to the end of producing the perfect man. "That," the secularists may retort, "is not our ideal of the perfect man, nor the way to form him." Maybe not: but it is the Christian ideal, and the Christian parent pays the same rates and taxes as the secularist and he



can see no reason why, having done his share in paying the piper, he should not have an equal share in calling the tune.

Cardinal Manning put this clearly at the very outset of the dispute in a letter to Gladstone in 1870:

"The real crisis is in the formation of man. They are as we make them, and they make society. The formation of men is the work you have given to the school boards. God gave it to the parents."

A hasty reader might conclude, from a later passage in the same letter, that Manning subscribed to the doctrine to which we are now taking exception. "I am glad to see," he wrote, "that you lay down the broad and intelligible line that state grants go to secular instruction, and voluntary efforts must do the rest." In the era of grants-in-aid that solution was equable, and we can see exactly what Manning meant in his very next sentence. "Let us all start fair in this race. Let every sect, even the Huxleyites," [the no-religion party] "have their grant if they fulfill the conditions."

This just, democratic and reasonable solution, based on the double right of the citizen as parent and taxpayer to decide the kind of education that his children should have, was not accepted. The anti-religious party seized on the distinction between secular education alone and secular education plus religion to drive home their contention that religion was an extra which those who wanted it must pay for. The antithesis, regarded economically, educationally or morally, is demonstrably false. It is no more expensive to educate a Christian child than to educate an agnostic or an atheist. As the basis of education the Christian religion is (at least) as great a cultural asset as stark materialism. No one was demanding to teach children a religion to which their parents did not subscribe—that is to say, no one except the secularists; they *did* propose to teach children that the spiritual life was of no consequence, and when they sought to conceal their antagonism to religion by advocating a creedless and undogmatic ethic, that acute and detached political thinker, Disraeli, exposed their duplicity in a sentence: "a religion without formularies is a new religion."

But reason and justice availed nothing against political ani-

mosity and ecclesiastical jealousy; we did not, in Manning's phrase, "start fair." The new religion, to adopt Disraeli's definition, was preferred before the adherents of any form of historic Christianity.

### III

We come now to the attempted settlement of the Act of 1902. It originated in the growing demand made by the voluntary schools for the removal of their financial disabilities. If, as was demanded, the voluntary schools were to be put on the same footing as the council schools, the problem that faced the legislators was, how to ensure public control in the spending of public money and at the same time safeguard the religious character of the schools. The policy of the Catholic Hierarchy was crystallized into the phrase, "Catholic schools for Catholic children taught by Catholic teachers." As the preliminary discussions proceeded, unimportant and irrelevant matters were cleared away and the debates gradually fined down to essentials. It became clear to the Bishops that the crux lay in the appointment of teachers. If we could retain the appointment of the teachers, the Catholic character of our schools was assured. For their part the Government stood firm on the principle of public control in the spending of public money. The Bishops argued that, provided the Catholic teachers complied with the required standards of efficiency and taught their pupils according to the schedule imposed by the Board of Education, the schools were doing everything that the Government and the public could reasonably demand of them. But the Government had a further economic objection based on the fact that to take over complete financial responsibility for all denominational schools would mean in many cases the duplication of schools, teachers, and educational services generally, and therefore a very considerable increase in the cost of public education. Both sides stood firm and both pushed hard for their particular demands. The resultant of these two opposing forces was, not a settlement, but that thing beloved of all Englishmen, a compromise—illogical, perhaps, but giving a sufficiently satisfactory answer to the national test, "does it work?"

The compromise was effected by so dividing the financial responsibility that the voluntary schools could still claim a

division of control.<sup>1</sup> The trustees of the voluntary schools undertook to provide the schools and playgrounds, according to the requirements of the Board of Education, and to keep the fabric in repair. The Local Education Authority<sup>2</sup> assumed complete financial responsibility for the payment of teachers and caretakers, for the cost of books and school apparatus, of heating and lighting, and the cost of maintenance under a "fair wear and tear" clause. The sole financial difference, therefore, between the state school and the denominational school was that the former was also provided by the L.E.A.—hence these schools are called *Provided Schools*, and are built and administered entirely by the Local Education Authority. The denominational schools which are not provided out of public money by the Local Education Authority (hence called *Non-Provided Schools*) are governed by a board of six managers, four of whom are appointed by the trustees of the religious body owning the school and two by the L.E.A. To these managers were given the *appointment* of teachers (subject to a veto by the L.E.A. on educational grounds) and the *dismissal* of teachers (but only on religious grounds).

With regard to the building of new denominational schools, the religious body was required to give notice of the intention and obtain the permission of the L.E.A. If the permission was refused, an appeal was allowed to the Board of Education, and in making its decision the board was instructed (in the words of the 1921 Act, sec. 19, subs. 6) to have regard "to the interests of secular instruction, the wishes of parents as to the education of their children, and to the economy of the rates."

The Act was passed, but it aroused bitter controversy, and no sooner was the Balfour Government defeated than the new Liberal Parliament sought to repeal the Act. Three attempts were made, but as they all failed there is no need to describe them. The direct attack on the compromise was abandoned; the indirect attack began.

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<sup>1</sup> Whence the name: Dual System of Control.

<sup>2</sup> The Act of 1902 abolished the old School Boards and their place was taken by the County Councils and the City and Borough Councils. These councils, acting through appointed Education Committees became the Local Education Authorities.

The enemies of the Non-Provided school were quick to see that the provisions of the new Act could be used to "raise the stakes" in favor of the Provided Council Schools and against the Non-Provided School. With claims on the public purse and backed by the rates, the school standard of accommodation went up and up, and with it, of course, the cost. The standard requirements for school premises and playgrounds were increased and the space per pupil enlarged. Then came the Hadow Report, a heaven-sent opportunity for the anti-Church school opposition to apply the screw with greater severity.

Before discussing the Hadow Report, a brief analysis of the opposition to denominational schools will not be out of place. It is composed of various elements with differing reasons for disliking the Dual System of control. The nonconformists are actuated by their traditional jealousy of the Church of England and their hatred of Rome. The Local Educational Authorities are, perhaps naturally, resentful of any curtailment of their absolute authority. The economists object to the expense of maintaining two, or even three, schools where if there were no religious question one school would be sufficient. The National Union of Teachers have all along protested against a private non-elected body having the appointment of teachers. Finally the opposition of the secularists and the Communists needs no explanation.

#### IV

It would take too long even to summarize the findings of the Hadow Report on Elementary Education. It is a comprehensive and statesmanlike document designed to coordinate the whole system of national education with a view to integrating it from the nursery school to the university. For the purposes of this paper it is only necessary to refer to those provisions which press hardly on the denominational school. Under the Act of 1902 the unit of elementary education was the parochial school wherein were taught children from the infant stage till the time of leaving at the age of 14. The Hadow Report, advocating the raising of the school-leaving to 15, divided the elementary period into primary education, i. e., up to the age of 11, and post-primary, from 11 onwards. One object of this subdivision was to make the passage from post-primary to secondary educa-

tion easier and more natural for those students who were capable of profiting by higher education. It was recommended that post-primary education should no longer be on a parochial basis, but that children of 11 *plus* should be grouped into central or senior schools from a number of contributory primary schools. The type of education was also to be improved and elaborated, approximating more nearly to secondary education and including handicrafts and practical work in the same building and not, as heretofore, in special centers.

It will be obvious from this brief account that the initial cost of the change-over—or reorganization, as it is called—was going to be considerable. Even the L.E.A.'s with the rates behind them were appalled. They called upon the Government to assist them during the transitional period. The Government agreed to aid them to the extent of 50 per cent of the cost of building new council schools. The denominational schools were left to fend for themselves. Everything was now in train for a forward move that would seriously cripple the Non-Provided School. The Labor Party was in office and Sir Charles Trevelyan was president of the Board of Education. The Government brought in their bill to make Hadow Reorganization compulsory. Mr. John Scurr, a Catholic member of the Labor Party, moved an amendment the purpose of which was to defer compulsory reorganization until the Government gave the managers of Non-Provided Schools such financial help as would enable them to face the cost of reorganization. Mr. Scurr was able to rally a sufficient number of his colleagues so that with the Conservative Opposition the "Scurr Amendment" was carried. The Government accepted defeat, and the Scurr Amendment became part of the bill which passed the House of Commons. The House of Lords, however, threw it out and the Government dropped the bill.

The abandonment of the bill has brought neither peace nor justice. We have lost the protection of the Scurr Amendment, and although reorganization is not compulsory the Board of Education has brought pressure to bear on the Local Education Authorities to reorganize "voluntarily." The improvement in the general economic situation of the country has induced most L.E.A.'s to do so and at present 50 per cent of



the council schools are reorganized. If we Catholics reorganize, we must do it at our own expense.

Readers of this paper will scarcely be interested in the various policies that are being canvassed to deal with the present crisis, but if there is one lesson more important than any other to be learned from the history of Catholic Education in England it is the absolute necessity of preserving our place in the national system and of insisting that we have as much right to a Christian education for our children as others have to a non-Christian or an irreligious education. Some will hold that we have only ourselves to blame for finding ourselves in these difficulties. If we had kept clear of the state system and never accepted state aid we should not have been faced with this crisis. The criticism is, of course, true, as far as it goes. But it omits two matters, one of fact and the other of principle. Could we—in England, a scattered body of less than 10 per cent of the population—have provided exclusively, from private sources, schools and teachers and equipment commensurate with those of the rest of the country? And secondly, is there any reason why we should? What democratic principle can be invoked to justify the contention that because we are Catholics we must be shut out of the national system?

## V

At the beginning of this paper I referred to our reputation for possessing political genius. It will, I think, be admitted that my criticism of it as working by "trial and error" has been justified. The problem we had to solve was how to safeguard Catholic teaching in our schools and at the same time satisfy the demand for public control in the spending of public money. We solved the first by retaining in our own hands the appointment of teachers. We compromised on the second by agreeing to accept a certain financial responsibility as a set-off against the retention of the power of appointing the teachers. Obviously there is no *principle* underlying such a solution since it is impossible to define the value of the reservation in terms of money. But it worked well enough—the English criterion of policy—until the Authorities altered the bargain by raising the price and also by denying us permission to build schools on the plea

that they could show sufficient accommodation in already existing council schools for our children.

As an outcome of the present trouble we may find an entirely different solution—one not based exclusively on economics. We might, for instance, reverse the problem; that is to say, that ALL schools will be provided and conducted by the state and the character of the instruction given therein (religious or non-religious) decided by the parents. Again this method would cause overlapping and duplication, but *we* are not responsible for other people's desire to have a non-Christian education. We might reply to *them* that if they want a non-religious education they must pay for it!

But whatever the outcome I have sufficient faith in our "genius for politics" to believe that with patience and perseverance we shall be able to work out a system that will satisfy the just demands for public control without penalizing the private citizen for his religious convictions.

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## NEW BUILDINGS AT SISTERS COLLEGE

Since the depression the construction program of most colleges has been so curtailed that the erection of a new building is heralded as an event. At the Sisters College two new houses of study have been constructed since 1928, and in February of this year a third was begun which is fast nearing completion. These are large buildings owned by religious communities of women and erected on plots of land leased to them by the College. Friends of the College will no doubt be interested in the story of this expansion and also in a project to be launched this summer in the form of a new model school.

Sisters College had just completed the north and south wings of Brady Memorial Hall, the central administration and classroom building, made possible by the generosity of the children of the late Anthony Nicholas Brady, when with the oncoming depression it appeared that no new buildings could reasonably be expected for some years to come. In 1928, however, the Sisters of the Third Order of St. Francis of Glen Riddle, Pennsylvania, went courageously ahead with the construction of a house of studies sufficiently large to accommodate twenty-one Sisters. This building was constructed at a cost of \$45,000, and brought the number of houses of study to four. In 1930, the Third Franciscan Order Minor Conventuals of Syracuse, New York, leased a large plot and proceeded to erect a \$60,000 building offering accommodations to twenty-five Sisters.

### NEW HOUSE OF STUDIES

The latest house of studies, begun in February of this year for the Dominican Sisters of Adrian, Michigan, is designed in a modified Italian Renaissance style to harmonize with the other buildings on the college campus. It will be three stories in height, 127 feet long and 35 feet wide, with an exterior finish of buff colored brick, trimmed with Indiana limestone. The roof will be of red Spanish tile.

Fireproof construction will prevail throughout the building. The basement includes dining room, kitchen, laundry, trunk room, bathrooms, and a small garage. On the first floor will be the chapel, reception room, two community rooms, guest room and bedrooms. The chapel is a unit in itself, extending beyond the main body of the building and having a seating capacity of fifty-five. Nineteen private rooms will be provided on the second

floor, each room connected with a bath. The third floor has eight double bedrooms. There will be in all accommodations for forty-three Sister students.

The new structure has been planned by Mr. Gerald A. Barry, a Chicago architect. Mother M. Gerald, Superior of the Sisters of St. Dominic, has negotiated for the completion of the building by June 20th. It is, therefore, expected to be in readiness for the summer session. When completed, this new building will be the sixth house of studies on the Sisters College campus. With Brady Hall, the College now has a group of seven imposing structures including St. Mary's House of Studies, owned by the Sisters of St. Mary of Lockport, New York, and constructed in 1914; Divine Providence House of Studies built in the same year by the Sisters of Divine Providence of San Antonio, Texas; St. Francis House of Studies of the School Sisters of St. Francis of Milwaukee, Wisconsin, erected in 1917; Our Lady of Angels House of Studies of the Sisters of the Third Order of St. Francis, of Glen Riddle, Pennsylvania, and Duns Scotus House of Studies of the Third Franciscan Order Minor Conventuals of Syracuse, New York, which latter were alluded to above.

#### NEW MODEL SCHOOL

Plans have recently been drawn and the contract let for the immediate erection of a model school for Sisters College. The site chosen is adjacent to Brady Hall on a rising piece of ground facing on Varnum at Tenth Street. The new building will conform in style to Brady Hall and is designed to be when completed an eight-room school with a large recreation room in the basement. For the present only the basement and the first floor will be built; a temporary roof will be laid so that the upper floor may be added when necessary.

This structure will be thoroughly fireproof, faced with warm, gray tapestry brick, simple and dignified in its outlines. Its ground dimensions are 90 by 70 feet, and when completed will consist of two stories above a well-lighted basement. Access to the building will be from either end and each story contains four large classrooms provided with standard equipment. In addition there will be a teacher's room and director's office. A kindergarten is provided on the first floor.

The corridors are wide, lined with glazed tiling, and the floors are of terrazzo. The window frames are of steel, and the class-

room floors and trim are of oak. The artificial lighting system is of the most modern type, and the building has its own heating plant. All of the rooms are artificially ventilated. Its immediate surroundings are pleasant and healthful. The new school building will be ready for use at the beginning of the next school year.

The model school will meet a great need of the College. For years the demonstration work and practice teaching have been undertaken in neighboring schools and institutions, and regularly children had to be transported to the College for this purpose. The new building will admirably serve also as an experimental school for the Department of Education of the University.

In connection with this account of building activity, it may also be of interest to note that during the present school year Sisters College has had the largest enrollment in its history. During the first semester the registration was 223; of these 156 were undergraduates and 67 graduate students; 144 were domiciled on the College grounds. The second semester has a registration of 227 students, 64 doing graduate work at the University and 163 following undergraduate courses. In the enrollment 74 distinct religious communities with motherhouses in 25 states, the District of Columbia and Province of Quebec are represented. At the College 72 courses of instruction have been offered, an increase of 12 over last year. All of these have been given by instructors from the staff of the University with the exception of the Music courses, which have been in charge of special instructors engaged by the College. In all 32 instructors have been employed throughout this year.

The Catholic Sisters College is an affiliated institution of the Catholic University and is governed by a Board of Trustees, all of whom are Trustees of the University, under the presidency of the Most Reverend Michael J. Curley, D.D., Archbishop of Baltimore. Graduates of the College are awarded their degrees by the University. Since its foundation in 1911, the College has enrolled a total of 7,856 students, and, of this number, 1,242 have received the following degrees: Bachelor of Arts, 902; Bachelor of Music, 47; Bachelor of Science, 6; Master of Arts, 249; Master of Music, 1; Master of Philosophy, 2; Doctor of Philosophy, 35.

PATRICK J. MCCORMICK.



## THE PHILOSOPHY OF GUIDANCE<sup>1</sup>

It is one of the functions of the philosophy of education to evaluate in terms of the recognized aims and purposes of a school system every new procedure proposed for introduction into the program of school activities. Such an evaluation will take into account not only the contribution which it is claimed the innovation will make to the attainment of the objectives, both immediate and ultimate, of education, but also the adjustments which will necessarily have to be made in the existing set-up to take care of the new procedure. Many examples of this process of evaluation and adjustment might be cited though, it must be confessed, the philosophical inquiry, which in such circumstances would be better designated as rationalization, has more frequently followed than preceded the reorganization. All, for instance, are familiar with the story of the long struggle of the physical sciences for recognition in the high school curriculum. It is doubtful whether many, either of the advocates or of the opponents of science teaching, devoted much serious thinking to the ultimate import of the changes proposed. The scientists, or rather the popularizers of science, guided by a sort of philosophy of utilitarianism, argued the practical value of the new subjects and some of their number made extravagant predictions about the general social uplift that would result from the spread of scientific knowledge. The opponents, steeped in the traditions of an educational philosophy that regarded the classics as the backbone of culture opposed an innovation which they believed would result in a lowering of the age-old standard of liberal education. The sciences finally won out, not so much because their spokesmen had proved their value in the education of youth, as because scientific knowledge was spreading among the people to such an extent that it was no longer possible for the school to resist the force of popular demand. Then the conservatives, while still holding to the disciplinary value of the classics, proceeded to widen their phylacteries and to admit with some misgivings that the sciences might be accorded a minor place in the curriculum.

Practically every new subject introduced into the curriculum, whether elementary or secondary, might be used as an additional

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<sup>1</sup> An address delivered at the Second Educational Conference of Secondary School Teachers, Scranton, Pa., March 15, 1935.

illustration of the process we are discussing. As knowledge increases new branches of instruction clamor for a place on the school program which is already overcrowded. Educational administrators, if they are not to impose an impossible burden on both teachers and pupils, must put these new applicants to a rigid test, the test of value. If they meet this test, that is, if it is proved that they fill some need of education not already provided for, either within or without the school system, or if they serve that need better than it is being served at present, they must be admitted. This may mean dropping some subjects already on the program or devising better methods of teaching them. The latter procedure is the one usually followed. Thus we have improved our methods of presenting nearly every subject in the elementary school which could not possibly devote today the time given to the teaching of the three R's and other branches that was given to them in the old days. And so we have provided a place for hygiene, nature study, manual arts, music, literature, and a variety of other subjects which were unthought of in the elementary school of a generation or two ago. A similar process of accretion and adjustment has taken place at the secondary and college levels.

Nor has the process ceased. Knowledge still grows apace, thus adding to the social inheritance with which the child must be made acquainted. New arts and trades are being developed and, as the apprenticeship system has ceased to function, the schools are being charged with the responsibility of imparting the appropriate skills. "Preparation for life," the universally recognized task of education, a larger and larger share of which the school is forced to assume, has taken on a much wider significance than it had in the days of our colonial forbears or even in the days of our own parents. Life as a whole is growing more complex and adjustment thereto correspondingly more difficult. If the school is to prepare its pupils for a wholesome and satisfying life in the world today it cannot rest content with imparting those items of knowledge and those skills that are considered essential for all citizens of a modern state, nor even with developing those interests, ideals, appreciations, and attitudes which, in the opinion of educational theorists, should form part of the equipment of every member of society. For it is

evident that the tasks of society are manifold and that the qualifications required for their successful performance cannot be the same in all cases. They demand different degrees of intellectual ability, ranging from genius to mediocrity and even lower, different kinds of aptitudes, different emotional constitutions, different social capacities, different types of skill, different stores of knowledge. Not everyone is qualified to be a statesman, or a lawyer, or a clergyman, or a teacher, or an engineer. By the same token, not everyone is qualified to be a salesman, or a stenographer, or an accountant, or a machinist. Long ago the need of special training for the professions was recognized, and professional courses were organized to meet this need either in already existing institutions or in separate schools. More recently has come the demand for special training for the trades and, to meet this, vocational education has been introduced into our schools.

But these educational provisions have not solved our problems. In every one of the learned professions, in every trade and semi-profession there are engaged thousands of individuals who, despite their professional or vocational training, are not fitted for the positions they are trying to fill. To use the proverbial expression, we have untold numbers of square pegs in round holes. The results are not satisfactory whether looked at from the standpoint of the individuals themselves or from that of society. Hence a new demand is made upon the schools. They are asked not only to provide special training for the various occupations that require it but also to provide guidance and direction which will enable the students to make a wise choice in the selection of their life-work. To speak more accurately, the school, in response to a widespread demand, has actually undertaken this task; and guidance in some form or other has been introduced into practically every large school system in the United States. In a period of less than twenty years the movement has gained tremendous momentum. Moreover, elaborate techniques have been devised which aim to take pupil guidance out of the realm of guess work and give it a scientific character; special training for the work is offered in our universities and teachers' colleges; and a voluminous literature dealing with the subject has accumulated.

As is usually the case with an educational innovation, guidance has its ardent advocates and its staunch opponents. Among the former are some who believe that they have discovered in it an educational panacea; others who look upon it as a useful and perhaps necessary social service of the school; still others who regard it solely as a noble experiment. Among the opponents will be found some who consider this undertaking of the school, especially in the field of vocational guidance, as an unwarranted assumption of a function that belongs to the family and the home. But most of those opposed to the guidance movement look upon it as a passing fad destined sooner or later to go the way of so many other educational experiments. It is doubtful whether many of either group have analyzed the arguments for and against pupil guidance in the light of their own or any other educational philosophy. However, the "ayes" have it, so to speak, and guidance is now the order of the day. Whether it will remain permanently, either in its present form or in some other, or be discarded ultimately may be determined in one of two ways. We may go through a long and expensive period of trial and error, as we have done with so many procedures in the past, or we may subject it here and now to a critical analysis based on educational principles and determine once for all whether it is to be continued and, if so, how the best results are to be secured. The latter is without question the only sensible procedure and it is the purpose of this paper to suggest some ways and means of studying the whole question of guidance with a view to determining its place and function in the education of our American youth.

Several of the questions that arise in this connection have already been satisfactorily answered by educators more competent than I, and I can do no more than summarize their opinions which, for that matter, are likely familiar to all. Some aspects of guidance, however, tend to be ignored or insufficiently emphasized, though they are really very important, and it is upon these particularly that I wish to lay stress.

First among the questions about which there can no longer be any doubt is this: Is guidance necessary? The categorical answer is yes, whether we refer to the educational or to the vocational aspect of the matter. As a matter of fact, some sort

of guidance, more or less empirical perhaps, has always been given. But we are referring to guidance in the modern sense of the term, and a little reflection will show how essential it is. When the American youngster finishes the elementary school today and enters upon the secondary period of his education, he is confronted with an amazing array of courses and subjects to select from. Neither he nor his parents can have more than a vague idea of the relation of these several offerings to the activities he will be called upon to exercise in later life. To be sure, the youngster, either of his own accord or on the suggestion of his parents, may have settled upon some occupation, in which case he may seem to be exercising judgment in the selection of his courses; but as often as not it turns out that his selection of a vocation has been determined largely by practical or sentimental considerations which have been demonstrated time and time again to be fallacious. He wants to get a job so that he can begin earning money as soon as possible; or he thinks he would like to be a lawyer, or a doctor, or an engineer. He knows nothing of the knowledge or the skill that is necessary to secure a particular job or to make a success of a particular profession; he gives no thought to the fact that a certain degree of talent is necessary in every occupation and that what suffices for one will not suffice for another; he is totally ignorant of the social obligations of the various callings; he is unaware of the overcrowding that exists in the trades and professions or, if he adverts to it, he adopts as his slogan the old saying, "there is always room at the top," which is, after all, only partly true. Yet he confidently assures us that he knows just what he wants in the line of studies and makes his plans accordingly.

This example illustrates the process by which thousands of people have drifted into the positions in the world which they now occupy. Of course, the laws of chance are operative here as elsewhere and many have actually gotten into jobs which they are qualified to fill. But the other side of the picture is not so pleasant to contemplate. Thousands of men and women are engaged in fields of activity where they are perhaps able to earn a living but where they find none of the satisfaction that comes from the performance of work that one understands and enjoys. Other thousands have floundered about changing



from occupation to occupation until some fortunate chance threw them into a job where their talents were given a chance for expression. But whether these misfits finally become adjusted to their world or not, society suffers a serious loss as a consequence of their period of maladjustment. Without advocating a surrender to the modern worship of the fetish of efficiency, we may acknowledge that there is a lot of wasted effort in the performance of the world's work and that society would profit maximally if we could always have the right man in the right place. To be sure, such a state of affairs will never be realized completely; but it is certain that we can do much to improve the situation and this is the main reason for advocating a policy of educational and vocational guidance.

Granted that some sort of guidance is necessary, the next question is: Does it pertain to the school? Again the answer is yes. Without questioning the right of parents to have something to say in the direction of their children, it may be maintained that very few of them are in a position to give anything more than general advice in the choice of an occupation or in the selection of studies. We have already touched on this point but it may not be out of place to enlarge upon it a bit. Parents are proverbially blind to the shortcomings of their children. Even the most intelligent of them are unwilling to admit the possibility of their offspring being endowed with few talents. This is particularly true if they happen to rate high in the social register. For their sons they can vision nothing short of a professional career, though a brilliant match may be the height of their aspirations in the case of a daughter. Many parents still look upon their children mainly as potential wage-earners, and for them the desideratum is a paying job for each one at the earliest possible moment. If some of these parents had their way, there would be little or no compulsory education. By far the greater number fall into the class who are anxious to provide well for their children and who are willing to deny themselves in order that the latter may have the advantages of an education of which they themselves were perhaps deprived. Yet in all but a few exceptional cases there is little knowledge of the factors that contribute to the success of an individual in school or in the work of the world. Thus the home cannot

be considered fully competent in this matter of guidance. It may, and often does, give the youngster sound advice with regard to the value of an education, but its best efforts must be seconded by some agency in a position to make use of the scientific knowledge that is now available in this field. For the majority of the population, this agency is the school.

Hence, we may ask: To what extent shall the school accept the responsibility? To what particular division or divisions of the school system shall it be assigned? To whom shall it be entrusted? How shall the work be carried on?

To the first of these questions, the simplest answer is that the school should give guidance to the extent that it is needed by the pupils. Whenever a choice is to be made, whether in the selection of a vocation or of a course of study designed to prepare directly or indirectly for the pursuit of an occupation, the school should endeavor to help the boy or girl to arrive at an intelligent decision. It is not, however, the task of the school to make decisions for its pupils; this they must do for themselves. Guidance is not prescription, a point we shall have occasion to emphasize in another connection. For the present, let it suffice to say that one test of a good guidance program is the extent to which it aids pupils to stand on their own feet, in other words, to elect their work, in school and in life, in the light of such knowledge, both of themselves and of conditions in the world outside, as the school is able to give them.

The question of the "grade placement," if I may use that expression, of the guidance program has not been definitely settled. A few writers advocate the introduction of certain phases of guidance as early as the sixth grade. Such guidance as is provided at this level takes the form of acquainting pupils with the character and conditions of labor in local industries, the wages paid, the number of persons employed, the relations of the various trades to civic and social welfare, etc. For this purpose, visits to shops and plants are arranged in connection with the regular school work. It is generally held, however, that guidance properly so called belongs to the secondary school period. This includes the years embraced by the Junior High School, the Senior High School, and the Junior College. These three divisions are designed to take care of the training of the

boy and girl during the period of adolescence; and as this is the period when youths are expected to, and frequently do, make a choice of their future careers, it is precisely the time when they stand most in need of wise direction and counsel. Particularly at the beginning and at the close of this stage in the individual's life is he called upon to make decisions that may be of far reaching importance. The recognition of this need has been one of the reasons for the organization of the Junior High School, on the one hand, and of the Junior College on the other. Guidance is an accepted function of both these institutions. The intermediate division, the Senior High School, cannot, however, proceed on the assumption that the whole matter of guidance is taken care of by the two end divisions. The immaturity of Junior High School pupils and their lack of experience preclude the possibility of their making sound decisions even when they have the advantage of wise counsel which is not always the case. The mistakes they make may and should be corrected in the Senior High School and it is therefore desirable that they be recognized as soon as possible. Hence the necessity for continued guidance during this period.

Moreover, in a cooperative activity, such as education should be, it is the duty of the high school to aid in the selection of the young people who should continue their studies in institutions of higher learning. All are familiar with the facts of student mortality in the colleges and with the reasons given therefor. Prominent among these is the lack of fitness for the work of the college. Of course, the duty of selecting the proper type of student devolves primarily upon the colleges and most of these institutions have some sort of personnel organization designed to assist the student in the selection of his courses and of his career. The Junior Colleges, particularly, emphasize this function which, as we have already said, is one of the reasons for their existence. But the work of the colleges can be rendered not only much lighter but incalculably more beneficial to society if they are relieved in part at least of the double task of weeding out the unfit and of directing students into those particular courses, whether professional, semi-professional, or liberal, for which they possess the requisite talent and the necessary preliminary preparations. Much of this responsibility can and should be

taken over by the high school. The high school principal, if he has a properly organized bureau of guidance in charge of a trained personnel, is in a position to give sound advice to prospective college entrants. This, as I see it, is one of the fields in which high school guidance can be of the greatest social service.

The real value of this service, however, depends upon the way in which the guidance program is organized; and so we come to a consideration of the further questions raised above, viz., To whom shall the task of guidance be entrusted? and, How shall the work be carried on? In answer to the first of these questions, let it be said that, while every teacher shares to some extent in the task of directing the pupil aright in the choice of his work, guidance as it is understood today is a specialized function for which the ordinary training of the classroom teacher does not provide. Hence, if the school is to do anything more than it has done in the past, its first concern should be to secure the services of an individual or a staff, depending upon the size of the school, that has been properly trained for the work of guidance. Such training is now available in most of our universities and teachers' colleges; and if the school system will provide, as it should, positions for men and women equipped with this training, there will be no shortage of applicants. Such staff members may have some regular class work in the school, but most of their time and attention should be given to the guidance of pupils. If they know their business, which the training we have spoken of implies, they will organize a personnel bureau whose task it will be to secure all available information with regard to each and every pupil in the school and prepare a cumulative record for each one. This record will include a pupil's school marks in every subject taken up to date, his scores on such intelligence and aptitude tests as he may have taken, the opinions of his previous teachers, an account of his extracurricular activities, and brief summaries of impressions gained from conferences with the pupil and his parents. Such data will enable the adviser to form a fair judgment of the character and ability of the pupil.

In addition, the bureau should have in readily accessible form all the available information with regard to various occupations, including such items as preliminary training required, number

of vacancies to be expected annually, chances for advancement, social obligations, etc. Accurate data along these lines may be collected for the trades and perhaps also for the semi-professions, particularly as regards the local community. Information with regard to the professions may not be so precise but valuable statistics are not lacking even here. If our vocational guidance is to be anything more than a haphazard procedure the counsellor must have these data at his finger tips, so to speak.

Moreover, inasmuch as guidance is also educational, the high school should have at hand for ready reference the catalogues and other publications of various colleges and universities so that students may become familiar with admission requirements, tuition and other charges, courses of study, scholarships available, opportunities for part-time employment, and so on. These vary from institution to institution; and no general statements regarding the cost of college education, living conditions, courses offered, etc., will suffice for the guidance of a prospective student. He should have accurate information about these matters if he is not to run into difficulties later on.

The guidance officer's files, then, should have three sets of data, one personal, one vocational, and one educational. Only when he can bring these data together and compare the pupil's profile, as it may be called, with the frame into which he wishes to fit it, is he in a position to suggest, with any degree of assurance, whether a particular individual should continue with his plan or change to another.

Thus far we have spoken only of what may be termed the technical aspects of guidance. They are extremely important, as I have endeavored to point out; but my intention in reviewing them is not to outline a program of guidance but simply to remind the high school principal or superintendent that in introducing such a program he should take care to see that he has the facilities for carrying it out in accordance with the best modern thought on the subject. Otherwise he may be undertaking what will turn out to be a costly experiment, not only in terms of money expended uselessly but in terms of social waste and individual maladjustment.

Yet, even when the school is equipped to provide educational and vocational guidance according to the approved technique,



there are dangers in its use unless those who employ it, trained and all as they may be, are themselves guided by a sound philosophy of education. Unfortunately, this is not always the case. Just as the regular classroom teacher at times becomes so enamored of a particular method that she tends to neglect both the subject and the child she is teaching, so the personnel officer may become so interested in the mechanics of guidance that he loses sight of the wider objectives of education. Many persons occupying the position of student adviser are followers of the doctrine of determinism so roundly condemned by Doctor Bagley. They accept without question the constancy of the I.Q. They look upon intelligence as something that depends almost exclusively, if not entirely so, upon inheritance. They naïvely assume that our present tests of intelligence, aptitude, and achievement are practically infallible, and that, if properly administered, they will indicate to a nicety just what are the capacities of an individual and just what occupation he is fitted for.

Of course, there is abundant evidence to show that there is a relationship between intelligence and achievement in school subjects and also between intelligence and vocational success, but practically all studies along these lines reveal some exceptions to the general rule. We may proceed on the assumption that average intelligence is necessary for the student who hopes to follow the high school course as it is usually organized, but we must remember that an I.Q. as low as 75 does not preclude the possibility of successful completion of the work, though it will usually require a longer period. So also with vocational success. Other factors than intelligence, such as personality, character, and temperament, must be taken into consideration as the rôle of these is most important.

In the matter of vocational guidance, particularly, there is another source of error that we must be careful to avoid. There is a rather widespread opinion that abilities are highly specialized and that the range of occupations in which a particular individual, considering his native endowment, may hope to succeed is rather narrow. There may be some psychologists who hold to this theory but the majority incline to the opposite view, viz., the non-specialized character of abilities. It is true

that abilities tend to be positively correlated and, as a rule, those who are highly endowed in one line are found to be similarly endowed in all respects, while meagre endowment in one line is usually accompanied by meagre endowment in all. Nevertheless we shall not be far from right if we hold to the belief that, given a certain degree of native capacity, the individual with proper training and guidance, may make a success in any one of a number of occupations. There are no "born" doctors, or lawyers, or engineers; and there are no "born" butchers, or bakers, or candlestick makers. This is not to deny the existence of special abilities. On the contrary, the teacher and the guidance officer must be constantly on the lookout for signs of talent and encourage its development. But we must never take the attitude that there is one particular niche that an individual can fill and that he cannot be fitted for another. At this point we may recall what was said above about the function of guidance being to direct and counsel, not to prescribe.

A special word of warning is necessary in connection with the program of vocational guidance at the Junior High School level. As at present operating, it takes for granted that the practice, now quite general, of offering vocational training during the secondary school period, whether in special schools or in differentiated courses, is a sound one. This presumption is now being seriously questioned. If present economic conditions continue, it will be practically impossible for a youth under eighteen years of age to secure employment in industry or business. Hence, we may look forward to a large increase in the enrollment of the secondary school. Indeed, there is every indication that the period of compulsory education will be extended, since we cannot have any large number of unemployed youths loafing around town or wandering aimlessly about the country as so many of them are doing today. It will be useless to devote this extended period to vocational training for the simple reason, already mentioned, that when it is finished the young people will not be able to find work. There are too many adults, skilled and unskilled, seeking employment as it is. In the interests of social welfare, therefore, it will be advisable to employ these added years of formal education in the task of fitting all classes of young people, the humbly as well as the richly endowed, for the civic and social duties that are the

common responsibility of all. This does not mean that all shall be given the same education. There will be provided of necessity differentiated curricula to meet the needs of different types of students, but none of these curricula will be specifically vocational. If there is to be any vocational training properly so called, it will be provided in special schools which will admit only such students as have already completed their secondary education. This, in substance, is the forecast of the future given by Dr. Snedden, of Columbia University, and others. If it is correct, and it seems to the present writer that it is, the task of vocational guidance will be shifted from the earlier to the later years of the high school and such guidance as is given in the Junior High School will be largely educational in character.

Finally there is one warning in connection with the matter of guidance which must be heeded by all concerned, as it sums up the whole philosophy of the subject. Briefly it is this: The task of the school is the education of the whole man. It is a unitary process aiming at a unitary result. It cannot be divided into parts for each of which a particular division of the school system is solely responsible. For that matter, it cannot be portioned out among the various agencies of education. The Home cannot say to the School: "You take care of the child's intellectual development and I'll provide for his physical welfare." The State cannot say to the Church: "I have no responsibility for the moral training of citizens; that is your job." The School cannot say to Business or Industry: "I am sending you a youth vocationally trained, but I can tell you nothing of his moral character, his physical condition or his social philosophy." Of course, when the matter is put this way, everyone sees the absurdity of it. But it is to be feared that at times this is precisely the attitude taken by many educational specialists. It was undoubtedly the principle, if such it may be called, upon which were based the early experiments in vocational training, when the idea was prevalent that what was needed most in the various trades was skill in the performance of a certain task. We have gotten away from that idea today and now vocational training has a much wider connotation. But the specialists in guidance frequently show a tendency to conceive their specialty in a correspondingly narrow way. Many of

them, for example, insist on limiting guidance to its vocational and educational aspects and neglect or ignore its civic and moral implications. If they do advert to these phases of guidance at all they assume that they are taken care of by the school as part of its ordinary routine and that the guidance officer who is supposed to be making use of scientific methods cannot deal with matters which pertain rather to the field of educational philosophy. This attitude contributes, in part at least, to perpetuate the conflict between the cultural and the economic aims of education, between "living" and "earning a living," of which we have heard so much in recent years.

Whatever be the final outcome of this controversy, the Christian educator can only take one attitude and that is the one formulated in the words of Christ: "The life is more than the meat and the body is more than the raiment" (Luke xii, 25). Economic efficiency is a recognized objective of education but it can never be the ultimate aim of the process. Hence vocational guidance cannot be the main concern of the school; and while, as we have seen, modern conditions make it imperative that we give our pupils all the assistance we can in the selection of their life-work, we must keep ever before our minds the fact that our task as educators is not the training of technicians but the formation of men. Seen in this light, guidance takes its place as a useful instrument, which is still in need of much refinement, in the process of education. To consider it in any other light is to mistake its purpose entirely.

EDWARD B. JORDAN.

## BASIC CONSIDERATIONS IN CONSTRUCTING A LIBERAL ARTS CURRICULUM

Shall the liberal arts college impart a general education or a specialized training? In other words, shall it offer an education which is broad and general in application and seeks to prepare for the art of living; or shall it emphasize special training for the occupations as a preparation for the business of gaining a livelihood?

Thirty years ago, such a question would have been nugatory. Up to about 1900, that typically American institution known as the liberal arts college pursued the even and noiseless tenor of its way, blissfully secure in the possession and the perpetuation of the Great Tradition, practically immune to criticism, and only vaguely conscious of the changes in American life and education. Of recent years, however, it has been rudely awakened from its complacency by an avalanche of denunciation and a torrent of abuse. In these pragmatic days, when every institution, human and divine, is subjected to the test of utility and workableness; when every value, religious, ethical, social, economic, and educational, is brought before the bar of public and private opinion and asked to show cause why it should not be relegated to the limbo of the *idola theatri*, the college could hardly hope to escape critical investigation and consequent denunciation. "No institution," says Leon B. Richardson, "has been the subject of a greater body of criticism, intelligent and foolish, enlightened and bigoted, progressive and reactionary, than the college. That it has managed to maintain its existence, to say nothing of increasing its range of activity and usefulness, is an indication that it supplies a want in our educational system which could hardly otherwise be fulfilled."<sup>1</sup>

Be that as it may, the college has of late become sensitive, perhaps oversensitive, to the strictures on its policies, so much so that it is showing signs of an earnest desire and a feverish activity, having all the earmarks of a panic, to placate its critics by seeking to meet their demands for a modernized liberal arts college. By what is meant by "modernizing" the college?

<sup>1</sup> *A Study of the Liberal College*, p. 29. Hanover, New Hampshire: Dartmouth College, 1924.



What steps are involved in the process? What is its purpose? "When a man starts out from the premise that the liberal college is the decrepit vestige of an outworn ideal, he may be tempted to indulge in a great deal of wish-thinking when he comes to consider how well his substitutes are working."<sup>2</sup> Generally speaking, it may be said that what the advocates of collegiate reform understand by "modernizing" the liberal arts college is democratizing it. According to them, the upward extension of mass education, as evidenced by the vast numbers of high school graduates seeking further educational opportunities, has made it necessary for the college to meet the demands of this heterogeneous mass for a variety of training by liberalizing its old static curriculum through the process of differentiation. The fact of the matter is that the enforced leisure of tens of thousands of these young men and women is causing them in sheer desperation to seek relief from the *taedium vitae* in college activities of one sort or another.

Whatever the causes of the increased demand on the part of the public for the supposed benefits of collegiate education, the college is forced to reckon with that demand. It may deal with the public in one of three ways. It may deny admission to all but those who are competent to benefit from its traditional academic course. Or it may give the public what it thinks it wants and throw open its doors to all comers, which policy naturally would result in a differentiation of courses. Or it may pursue a middle-of-the-way policy and offer both general education and specialized training, thus preserving its loyalty to the Great Tradition and at the same time adapting itself to the needs and wants of a changing society. In any case, it must decide to what extent it wishes to engage in specialization, as opposed to that general or liberal education which has been its recognized province from the beginning.

Obviously, before the college can make a rational choice, it must have clearly defined its purpose and function. Unfortunately for all concerned, the liberal arts college has been inclined to take itself for granted and to expect everybody else

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<sup>2</sup> Edward S. Robinson, "Recent Developments at the Senior-College Level in Yale University," *Recent Trends in American College Education*, edited by William S. Gray, p. 133. Chicago: The University of Chicago Press, 1931.

to do so. An examination of the statements emanating from authorized and self-constituted spokesmen for the colleges or found in their published announcements, reveals, not only a woeful lack of unanimity of opinion, but a vagueness of expression that all too often hides a lamentable confusion of ideas regarding the purpose and the function of the liberal arts college in twentieth-century America. Thus the newly inducted president of Williams College, Tyler Dennet, in his inaugural address, said: "The purpose of the college is to teach life, to teach living. The important point therefore is to present every subject still in its body of flesh and blood. It is the values of life about which we are most concerned." Alexander Meiklejohn regards the training in intelligence as the primary purpose of the college. He says: "It rests on the assumption, or the assertion, that over and against the specialized training of men for banking, for scholarship, for industry, for art, for medicine, and the like, there is the general liberal teaching of men for intelligence in the conduct of their own lives as human individuals."<sup>3</sup> John B. Johnston assigns these purposes among others: "To discover the individual's outstanding interests, traits, and endowments and to help him to discover the function in the dynamic social order in which he will find opportunity for the exercise of his powers in a satisfying way. To maintain the student's intellectual curiosity and integrity, to encourage him in self-criticism, and strengthen the foundations of his judgment, and to establish in him a firm and lasting appreciation of the mutual character of the rights and duties of the individual and of society."<sup>4</sup> Richardson designates as the aim of the college "the stimulation and development of those gifts of intellect with which nature has endowed the student, so that he becomes, first, a better companion with himself through life, and, second, a more efficient force in his contacts with his fellowmen."<sup>5</sup>

A recent study of the statements of purposes found in the catalogues of 343 Junior Colleges reveals as many as thirty-five distinct aims of these colleges. A similar list of stated pur-

<sup>3</sup> *The Experimental College*, p. 5. New York: Harper & Brothers, 1932.

<sup>4</sup> *The Liberal College in Changing Society*, p. 25. New York: The Century Co., 1950.

<sup>5</sup> *Op. cit.*, p. 17.

poses of senior colleges could be easily drawn up to show that these too, attempt, or at least pretend, to be all things to all men. That there is no lack of pretension in collegiate pronouncements, is evident from such stated purposes as these: To train for public service, for citizenship, for leadership; to raise the cultural level of the community; to teach the students to seek their satisfaction in the more enduring values of life; to fit them for the reconstruction of society; to prepare them to share in the "good life," and the like.

While admiring the loftiness of such aims, one may still be pardoned for doubting their validity and, in some instances, their clarity. The fact is that very few colleges have made any attempt to rationalize their traditions, to define their functions, to evaluate their practices, to study their relationships with their founders, their constituencies, their communities. In other words, it cannot be said that there is anything like a well-thought-out and universally accepted philosophy of collegiate education. Each college must, therefore, do the best it can in the circumstances and decide its own destiny, which to a large extent will hinge on the answer to the question, whether and in how far it should yield to the increasingly insistent demand for specialization on the part of students, whose interests are not identical with those of the old liberal arts college; or more prosaically stated, whether the college should offer unlimited educational facilities to students of decidedly limited capacities.

There are many who believe that all American boys and girls are entitled to as much education at public expense as they are capable of assimilating. Our whole system of free public education from the kindergarten through the university is eloquent testimony of the sincerity of this belief. In the American educational system the equalitarian and democratic ideal of education has found concrete expression. Says Albert Jay Nock: "Our system is based on the assumption, popularly regarded as implicit in the doctrine of equality that everybody is educable. . . . As the popular idea of equality postulates that in the realm of the spirit everybody is able to enjoy everything that anybody can enjoy, so the popular idea of democracy postulates that there shall be nothing worth enjoying for any-

body to enjoy that everybody may not enjoy; and a contrary view is at once exposed to all the evils of a dogged, unintelligent, invincibly suspicious resentment."\*

The popular demand, therefore, is for more and more education and for "bigger and better" schools and colleges; and the prevalent notion seems to be that educational institutions can and must pass any sort of human material through a series of standardized courses and in so many years turn out satisfactory, if not finished, products. All true friends of education, including some college executives, of course, recognize the fallacy of this assumption; but very few have the courage to expose it. On the contrary, the colleges, generally speaking, have deliberately fostered the belief that a college education is a good thing for every boy and girl, and that society owes it to itself to provide such an education for all its future citizens. Not unmindful of the popular veneration for mere size and numbers, and the resulting persuasion that bigness is greatness, the colleges have attempted to enhance their prestige by increasing their enrollments.

Thus began a mad and mighty scramble among higher institutions for students—or rather for bargain hunters at the counter of education—many of them mentally unfit when judged by the collegiate standards of the past. Education is one thing and training quite another. Comparatively few people are educable in the sense that they are capable of attaining intellectual maturity and independence. The results of the army tests did little to enhance our morale at home or our prestige abroad. But granted that these tests were not altogether reliable, history, experience, and common sense tell us that most people will continue to belong, as they have always belonged, to the classes of employees—clerks, artisans, mechanics, chauffeurs, small merchants, and tenant farmers—people of ordinary intelligence and of sufficient manual dexterity to take care of their personal wants and of those of their families, with no prospect of developing into the "leading, dominant, or ruling classes whose business it is to understand the conditions of social warfare, to sense the dangers to the group and direct the activities which

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\* *The Theory of Education in the United States*, pp. 31 and 38. New York: Harcourt, Brace and Company, 1932.

are necessary to secure group safety and success."<sup>7</sup> The reason is not far to seek. They are by nature incapable of objective thinking, of seasoned judgments involving complex social institutions, of independent action in forwarding social welfare.

Strictly speaking, therefore, they should not enter into the problem of higher education at all. "Appropriate education for them," says Johnston, "consists in training in the use of simple intellectual tools, language and arithmetic, and in tutelage regarding the operation of our social, industrial, and governmental institutions."<sup>8</sup> But, while the great majority of mankind cannot possibly be educated they can be trained, because even the dullest is capable of some kind of training. The distinction is an important one for the liberal arts college, because in proportion as it is recognized or ignored, the college will either retain its character of an institution of learning for the intellectually superior student or change into a training school for the "average" student.

For some colleges this is no longer a problem. Recognizing the futility of trying to educate the ineducable, they have admitted their mistake of exposing these elements to the discipline of the liberal or classical branches of learning, and they have been willing to sacrifice the glamor of the Great Tradition by introducing various courses and departments and plans designed to prepare the student primarily for the business of gaining a livelihood and only secondarily and incidentally for the business of living itself. In other words, they have embarked on a policy of specialization and differentiation and vocationalism. They make little pretense of educating and confine themselves mostly to instructing and training.

Now, there may be as great a social advantage in having a trained citizenry as in having an educated class. The material well-being, though not necessarily the culture, of society may be greatly increased by giving those who are intellectually inferior all the training they can take in. But this outcome depends largely on the kind of economic system prevailing in a particular society. If it is a system of rugged individualism, the principal advantage will accrue to a relatively small number

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<sup>7</sup> Johnson, *op. cit.*, p. 31.

<sup>8</sup> *Ibid.*, p. 30.



of owners and operators; and the highly trained majority will, precisely because of its superior training, become only the more readily exploitable.

But granted, for the sake of argument, that a society is better off for having its citizens well trained; that there is no need of distinguishing sharply between education and training; that the real question is not whether those who are seeking collegiate education should have it, but what kind of education they should receive; one may still with propriety ask whether it is the province of the liberal arts college to provide advanced vocational training to various types of students through a multiplicity of curricula.

Historically speaking, there is certainly no justification for the practice. General education has been the function of the liberal college from the beginning. Its very name is proof thereof. In proportion as the college commits itself to specialized or vocational instruction, it turns its back on its traditions and it should in decency change its name. To train for the vocations and the professions is the business of the technical and industrial and professional schools, which, as a rule, are better equipped for such training than the liberal colleges. The only concern of the latter is general education; or, as Johnston puts it, "to make learning available by training the intellectual powers and cultivating the moral character of its students."<sup>9</sup>

The liberal college is essentially a terminal institution. Its primary function is not to prepare the student either for the practice of a profession or for the gaining of a livelihood. The fact that the student, in receiving a liberal education, acquires something for himself which will be of some aid to him in the one or the other respect, must be regarded as a purely incidental, though perhaps normal, consequence. All this may be stated in another form by saying that what distinguishes the college from other post-secondary institutions is that it relates its work to human life as a whole; while the others make some particular phase of it the center of their activities. The liberal college is not concerned with any special field of learning so much as with all fields of knowledge in so far as their fundamental aspects and universal principles may touch human life in its

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<sup>9</sup> *Ibid.*, p. 7.

varied phases. It integrates the whole life of the student with deference to himself and to society and to God.

It is true that the college cannot ignore the fact that many of its students are soon to be engaged in some occupation, and that it must do what it appropriately can for them in the way of indirect preparation, in order that there may be no serious maladjustment resulting in permanent occupational inefficiency and perhaps unhappiness. The college will, therefore, inform the student of the character of the principal occupations and offer him advice and perhaps some exploratory experience. But such preparation should be rather indirect and should not conflict with the essentially non-occupational character of the institution.

A college which attempts to be both liberal and vocational is likely to be neither. Such a hybrid institution is a house divided against itself because of the inherent conflict between two philosophies, two aims of education, two kinds of knowledge, two methods of instruction. The philosophy underlying a liberal education is humanism, as contrasted with utilitarianism; its aim is the development of the whole man, not the training of the banker or physician or retail merchant; its knowledge is formative not instrumental; its method is suggestive, inspirational, synthetic, rather than direct, scientific, analytic. Any attempt to reconcile these contrarities is bound to result in the disintegration of the institution and of the personalities which it is pledged to form, to strengthen, and to round out.

It may be objected that, thus conceived, the liberal college is a narrow, idealistic, antiquated, and anti-social institution. The liberal college may, without blushing, plead guilty to the charge of narrowness, if refusing to become an omnibus institution is a sign of narrowness. It may also "own the soft impeachment" of being idealistic, for to hold high the banner of idealism in a materialistic world is its duty and its boast. It may even acknowledge that it is slightly antiquated in so far as it has a sanely conservative outlook on a society that is in a state of constant flux. But that it is anti-social in the sense that it has no interest in promoting the general welfare is an imputation which it must resent. The liberal college could not have maintained itself for three centuries if it had hindered rather than promoted social progress. True, it may not concern itself directly

with the material advancement of its students; but it deals with issues which have a utility meaning for the human race. If the highest utility is the intellectual and moral advancement of mankind, then the college has a right to its place in modern society.

Of course, the college must adapt itself to changed social conditions if it wishes to retain its usefulness. In a kinetic society it can not remain static. Accordingly, its curricular content will vary from time to time. Studies which at one time formed the very staple of its offerings, may have outlived their utility. But after all subject matter is a dead thing. Apart from the living, vibrant personality of the teacher, it has no inherent potency to impart one kind of education rather than another; to develop one set of habits, dexterities, attitudes, and ideals more than another. Whether Latin and Greek are used to liberalize and discipline the mind, or whether calculus and chemistry are employed in the process, is a matter of little moment. Conceivably, any or all subjects of the liberal arts curriculum might be discarded for the newer studies and the college still preserve its character, its spirit, and its usefulness.

The statement is sometimes made that every subject, no matter how highly specialized, is potentially a cultural subject. It may be admitted, for the sake of argument, that everybody, or for that matter ever item, of organized knowledge, if allowed to ramify and to illuminate the whole field of human knowledge, has a potentially liberalizing influence on the mind. Specialization as such need not, therefore, be condemned as altogether incompatible with a liberal education, especially if the broader aspects of the subject of specialization are kept constantly in view by both students and instructors. But so long as specialists are interested only in reproducing their own kind, their narrowness of outlook and exclusiveness of treatment will tend to cultivate on the part of their students an attitude of contempt for all subjects except the favored one. And such an attitude makes impossible that all-round mental growth that is of the very essence of a liberal education.

When all is said and done, it is values, not subjects; eternal verities, not ephemeral theories; unifying principles in the world of nature and of man, not fleeting phenomena that the liberal college is primarily interested in. College executives, on the

other hand, seem overmuch concerned with questions of curriculum revision and reorganization of school units. They are grouping and regrouping curricular materials into "fields of learning and living," "functional areas," and "basic disciplines." They are experimenting with divisions of time and introducing this or that "plan" for redistributing the old units. But the problem of adaptation is not a question of how much literature or history or science is to be taught in how many periods or semesters or larger units.

The all-important question that should engross college administrators is: Does the modern liberal arts college impart a liberal education? If the essence of a liberal education is humanism, then the central figure of that education is man. Man in his background and his environment; man with his achievement as a producer, a thinker, an artist; man as a member of society attaining his highest development through its institutions; man as the lord of the lower creation ever increasing his understanding of it and his power over it; man in his religious sense, his ethical concepts, his spiritual yearnings—that is the wider outlook by which the practical shaping of a liberal education must be guided. All which the poet has expressed in the single line: "The proper study of mankind is man."

New York, N. Y.

FERDINAND B. GRUEN, O.F.M.

## FERA STUDENT AID PROGRAM IN CATHOLIC COLLEGES

Financial aid in the amount of nearly fourteen million dollars has been extended by the Federal Emergency Relief Administration to about one hundred thousand college students during the present college year.

The program has provided for part-time employment of college students in socially desirable work on and off the campus. The selection of students to receive this aid was made by the colleges from students who without this help would be unable to remain in college. The monthly allotment was \$15 for each student in a quota, representing 12 per cent of the enrollment of full-time students of college grade as of October 15, 1933.

A total of 1,482 non-profit-making colleges and universities have participated in the program which has been administered through the Educational Division of the FERA. The total number of educational institutions receiving aid included one hundred and fifty-four Catholic universities and colleges. These Catholic institutions received a total monthly allotment of \$108,340 for the assistance of 7,055 students.

In order to learn how the plan was operating in Catholic universities and colleges a copy of the following letter was sent to all of our institutions to whom student aid allotments were made for the school year 1934-35:

### NATIONAL CATHOLIC WELFARE CONFERENCE

DEPARTMENT OF EDUCATION

1312 Massachusetts Avenue, N. W.

Washington, D. C.

April 12, 1935.

REVEREND PRESIDENT:

We have received reliable information that the Student Aid Program of the FERA will be continued during the school term beginning next September. Officials of the FERA have therefore asked that our office make a study of the operation of the plan in Catholic colleges.

Without burdening you with an extended questionnaire, we shall appreciate receiving any statement you may care to make as to how the plan is functioning in your institution. Your statement might cover the following points:



1. Has the FERA Student Aid Plan helped the students and your institution?
2. What are the kinds of projects that have been most useful?
3. What suggestions would you offer if the plan is continued next year?

You need not confine your statement to these questions. We are hopeful that your remarks will enable us to prepare a memorandum for the FERA that will have some effect on their future plans.

Thanking you for your cooperation, I am,

Sincerely yours,

(Rev.) GEORGE JOHNSON,  
*Director.*

Answers to this letter have been received to date from eighty-eight Catholic universities and colleges. Copies of these replies are included in the complete report.

The following summary of the report will serve to indicate the type of information secured in the survey:

The answers to the questions asked by the Department of Education of the N.C.W.C. show unanimous approval by the colleges of the FERA Student Aid Plan and general agreement that this type of aid should be continued during the next school year.

#### 1. RESULTS OF THE PLAN

All the replies to the first question show that the plan has been helpful to both the students and the institutions.

#### 2. USEFUL PROJECTS

The answers to the second question list the following as among the most useful projects:

##### A. Campus Activities

- (1) Laboratory work
- (2) Landscaping
- (3) Tutoring backward students
- (4) Research
- (5) Library work
- (6) Publication and alumni listing
- (7) Office work
- (8) Preparing exhibits
- (9) Handicraft work such as toy making in preparation for settlement work
- (10) Bindery work
- (11) Braille transcribing

- (12) Acquainting students with the cultural advantages of the community

**B. Off-Campus Activities**

- (1) Social service
- (2) Recreational projects in parochial schools
- (3) Catholic charities work
- (4) Public health
- (5) Red Cross work
- (6) Assisting at clinics
- (7) Teaching Sunday School classes
- (8) Teaching the deaf and hard of hearing classes
- (9) Housing research
- (10) Radio broadcasting
- (11) Teaching adult students
- (12) Gathering information throughout neighboring county for the research project carried on by the Department of Instruction of Pennsylvania to wit, "An Inventory of Oncoming Youth."
- (13) Conducting a lending library for children
- (14) Government survey of Public Utility rates for the Federal Power Commission
- (15) Consumer survey of "What People Plan to Buy Next"
- (16) Graphs and charts of manufacturing plants
- (17) Chain store survey

**3. SUGGESTIONS**

Nearly all of the institutions that answered included suggestions for the improvement of the plan if it is to be in operation again next year. Among the suggestions are:

- a. Increase of quotas, especially in small colleges
- b. Increase of allowance per student to offset increasing cost of maintenance
- c. Assistance to graduate students
- d. More latitude to college authorities in selecting projects
- e. Closer supervision of projects
- f. Announcements for next year to be made as early as possible
- g. Greater flexibility of projects, especially among freshmen students
- h. Select students of highest scholastic averages
- i. Require more intimate knowledge of student and his family, especially in regard to financial status
- j. Projects that require manual labor should be regarded as work which is "socially desirable"
- k. Base the percentage of students to receive aid on the enrollment of January, 1935
- l. A plan of restricted scholarships should supplement the FERA Student Aid Plan
- m. Recommend special consideration for colleges in drought-stricken areas

- n. Federal aid for colleges should be continued in such fashion as not to interfere with the local direction and control of our schools
- o. Allotment for the colleges should be placed on a ten-month basis, instead of a monthly basis in order to obviate the forfeiture of almost two months' allotment. The work entailed by the preparation of a weekly payroll would be lessened considerably if a monthly instead of a weekly payroll were acceptable
- p. Some provision should be made to have a member of the college faculty or some other qualified person who would be paid by the FERA to assume the responsibility and the detailed work of the plan
- q. Greater stress should be given to teaching adult students
- r. On the supposition that an average of three hours of service a day is given for room and board (by many students receiving Federal aid), I propose that one hour of this home service be applied to the students' FERA service
- s. In our opinion, the work of the students in the undergraduate colleges for women should be under the supervision of the college (not community projects)

#### CRITICISMS

The study brought forth only a small number of adverse comments. These few criticisms, which dealt only with the operation of the plan, are as follows:

"The parents and guardians are approached by county agents and are asked all kinds of questions about their means and income. . . . Would it not be better to send a man or woman to the college, investigate the kind of work that is being done and let the college authorities be responsible for the selection of beneficiaries?"

"A study made some months ago by the Federal Office was in my judgment full of absurdities. So many positions were ruled out of court that it was impossible to give a boy useful employment outside of the positions designated, and even these in some instances were discarded. It seems to me that if a young man can use his stenographic talent or such talent as is required in library assistants, he is very eligible for such aid."

"No questionnaires should be sent to students asking for sealed replies. Such procedure is unfair to college presidents."

"Most of the projects which we have had here, and which have the approval of a civic committee appointed from our Administrative Council to consider such projects, will of necessity be discarded if the regional director's orders on the nature of projects go into effect. In fact if this state order becomes operative next year, we shall be compelled to drop Federal Emergency Relief at this university."

"I am not at all in sympathy with the off-campus project plan. It is destructive of collegiate atmosphere, introduces all sorts of distractions into student life of which we have too many as it is, and is not always

favorably received off-campus where there are many locals receiving, or desirous of receiving aid."

"For the future, we would appreciate a little more consistency in the regulations made by the FERA. During the first six or seven months of the scholastic year we received various communications which were contradictory. For weeks we were at sea as to the kind of work FERA students were to do. Referring to E-42, 4388, many of the projects enumerated are not compatible with the interests and abilities of the average college girl in our locality."

"There are many ways in which we could use the students which would be beneficial, without depriving anybody else of the job, were we not hampered by so many restrictions."

"The purpose of the FERA would be adequately realized were the FERA to permit this aid to be given to a larger percentage of students in upper classes who might otherwise have to withdraw. I believe that 30 per cent might well be allocated to entering freshmen. However, the 50-50 arrangement has not been a disadvantage."

#### COMMENDATIONS

The following are a few of the many commendatory statements contained in the report:

"I have no suggestions for the improvement of the Plan, as I believe it is working out satisfactorily both within the college, and in the college's relations with the State authorities. I confidently believe that the experience we have had with it during the past year and a half will bring about an almost perfect working of the Plan next year."

"The FERA students rank in scholastic ability, application and trustworthiness with the best. It has enabled a group to enter or continue at this institution which we are anxious to hold. . . . In general, while helping schools like ours which need help, the main benefit, as I see it, is the profitable employment in higher education of thousands of students who otherwise would be added to the lists of the unemployed and be threatened with a broken morale at an age when the one thing needed is the confidence, hopefulness and esprit de corps of American youth."

"Probably the projects that have been most useful to the University have been those permitting outside contacts. These have been of a nature to give valuable experience to the student. They have given a different tone to the University teaching and have given the students an intimate knowledge of business and civic problems impossible to gain otherwise. Students have been most interested in this type of work and expressed a desire for a great expansion of such work. This type of work has also done much to advertise the University in the community."

"May I take this opportunity to say that, in our judgment, it would be difficult to conceive a more excellent feature of the FERA than the student aid program. For the first time in our history, our government is assuming at least a partial responsibility in the matter of affording an opportunity for worthy unprivileged American youth of college age to continue its

education. Undeniably it is a great step—especially in view of the fact that the student may attend the college of his choice—in the creation of future citizenry that will supersede, we hope, the past generation in intelligent understanding of public affairs and especially in a fuller acceptance of moral and social responsibilities.”

Dr. L. R. Alderman, Director, Educational Division of the FERA, to whom this report was submitted, made the following reply:

FEDERAL EMERGENCY RELIEF ADMINISTRATION

1734 New York Avenue, N. W.  
Washington

May 22, 1935.

Reverend George Johnson, Director  
National Catholic Welfare Conference  
Washington, D. C.

Dear Dr. Johnson:

I wish to thank you for the copy of the study you had made of the FERA student aid program in Catholic colleges. This will be of material assistance to us in considering possible changes and modifications in planning for a similar program for next fall and winter, in the event that this is authorized. The suggestions and criticisms will be especially helpful in this connection.

I note, however, in examining the suggestions, that certain of them are based on possible misunderstandings of our regulations, dealing as they do with matters which, under our regulations, are left squarely up to the college authorities to determine. For example, Item c, assistance to graduate students, is permitted under our regulations the same as for undergraduates.

Items d, e, h, i, q, and s are all matters which are officially left to the discretion of the college to arrange.

Item g was evidently inspired by an inflexible assignment in one of the institutions on the idea that where a student was once assigned to a project, this should continue throughout the year, yet we have officially encouraged flexibility in order to take care of the situation to the best advantage.

The criticism implied by suggestion j is perfectly sound and is recognized here. The one difficulty with reference to assignments of manual labor is to safeguard against using students for purely routine maintenance work which would actually displace labor otherwise provided by the institution. This item, however, will be given special consideration in any similar authorization for next fall.

In looking over the criticisms, it is obvious that in certain cases local or State agents have gone entirely beyond our official regulations, circularizing individual students with questionnaires and carrying on home



investigations. This matter will also be definitely dealt with in the official procedure for a new program in the event it is authorized.

One criticism dealing with the restriction of assignments on a 50 per cent basis for new students and not over 50 per cent to old students, was abolished shortly after the fall term started last year.

Thanking you for your cooperation in making this study and acquainting us with the results, which will be genuinely helpful, I am,

Sincerely yours,

L. R. ALDERMAN.

We take this opportunity to express our appreciation to the college officials for making this study a success.

JAMES E. CUMMINGS.

Department of Education

National Catholic Welfare Conference

## A DEMONSTRATION IN PARIS OF THE "WARD" METHOD OF MUSIC AND LITURGICAL CHANT"<sup>1</sup>

Saturday, April 27, 1935, a large crowd filled "Horticultural Hall" in the rue de Grenelle to witness the demonstration for the first time in France—of the Ward Method of music and liturgical chant for the use of elementary classes and which was presented by fifty small school children from Horn—in Holland—and given under the direction of their own instructors. Right Reverend Dom Cozien, Abbot of Solesmes, presided over this magnificent assemblage; assisting in the ceremony were His Excellency, the minister plenipotentiary from Holland to Paris; Right Reverend Abbot Dom Ferretti, Director of the Sacred Pontifical School of Music in Rome; M. Chanoine Tual of the Archdiocese of Paris; the Reverend Dom Gajard, choirmaster of the Abbaye of Solesmes; Reverend Dom Sejourne, representing the Reverend Abbot of Sainte Marie of Paris; M. Van der Schrieck, president of the Catholic Netherlands in France; the Benedictine Dom Sunol of Milan; Dr. Koch, director of the chapel at Vienna, Austria; Reverend R. P. Romans, assistant to the Superior General of the Lazarists; Reverend Fathers from the Archdiocese of Paris; Reverend P. Meuffels, a large number of ecclesiastics and religious from various orders; organists, choirmasters, amongst whom were recognized M. Le Guennant, M. Elie, M. Burg.

The audience was amazed to see these children, chosen by chance from amongst their classmates in a small village school, give vocal expression to the oral directions and to those symbolic rhythmic movements suggested to them, to witness the reading and interpretation of unfamiliar music at the will of those in the audience.

Mrs. Ward in a brief address, well phrased as well as cordial, thanked the audience for their sympathetic attention and explained some of the characteristics of her method. Mrs. Ward pointed out that the method should be taught by the ordinary teachers, directors of the classes, having in mind the same objectives as in the teaching of other subjects and enabling the

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<sup>1</sup> From the May 6, 1935, issue of *La Croix*, Paris, France.

student to learn to sing and to learn to read and to write with the same ease and simplicity. The best illustration of the success of the method was the fine interpretation given by the children chosen at random.

The following Sunday, St. Dominic's Church proved too small for the large gathering of the faithful that assembled for the singing of the High Mass. The Right Reverend Abbot Dom Ferretti presided, assisted by Chanoine Tual and Abbot Huet, Vicar of the Parish.

The whole demonstration was free from anything theatrical. There was no pose nor thrusting forward of personality in the demonstration. It was characterized by a feeling that the children had penetrated into the real meaning of the task assigned them, singing during the High Mass according to the Gregorian Ritual.

## EDUCATIONAL NOTES

### CHICAGO MEETING OF N.C.E.A.

The Thirty-Second Annual Meeting of the National Catholic Educational Association was held in Chicago, Ill., on April 24 and 25. More than 600 delegates from Catholic educational institutions throughout the country met at the Stevens Hotel and the Chicago Woman's Club where the general and sectional meetings were held.

Nine resolutions were adopted by the association, five of which dealt specifically with problems challenging Catholic educational systems. One resolution protested the persecution of religion in Mexico, warning that the situation "is fraught with a significance that reaches far beyond the borders of that unhappy country."

The closing resolution was an expression of gratitude to His Eminence George Cardinal Mundelein, Archbishop of Chicago, for his kindness in sponsoring the meeting.

What was considered the most forceful of the several resolutions drafted relative to the safeguarding of the traditional system of American education asserted the determination of the association to oppose encroachment on the part of the Federal Government in the formulation of educational policies. "We hereby record our opposition to the adoption of any procedures for the distribution of federal funds which would give to any federal agency the power to dictate to the States in matters that concern the welfare of American childhood and the direction of American education," this resolution said.

Another resolution commended the Bishops and Catholic people of Ohio for their campaign to share in the emergency funds set aside by the State to meet educational demands arising out of the present crisis. The Rev. Msgr. Francis J. MacElwane, superintendent of the Toledo schools, and the Rev. A. J. Sawkins, chairman of the N.C.E.A. committee on resolutions, presented the issue before the convention and urged that formal action be taken.

A resolution on peace said:

"Obedient to the voice of Our Holy Father, calling upon the nations in the name of the Prince of Peace to preserve the world from the horrors of war and emphasizing the need for the promotion of a love of peace in all peoples, we pledge ourselves,

(a) to the inculcation of an appreciation of the ethical principles underlying international relations, and, (b) to the dissemination of knowledge of the facts regarding the cause of war and the economic stresses and conflicts dangerous to peace. In accordance with its fundamental moral and religious purposes, it is the duty of the Catholic school to promote that love of neighbor for the love of God which is the sure solvent of ill will and the basis for neighborliness among all people, irrespective of race or nationality, and possesses in itself the power of transforming the world."

"In the American tradition education is a function of State and local government," the resolution opposing federal control stated. "This means that its ultimate control is vested in parents and those who are immediately responsible for the well-being of our children. We have here a most effective safeguard against any form of government monopoly of American childhood, and a rampart against the encroachments of tyranny. We would be renegade to the ideal of American liberty were we not to exercise the utmost vigilance lest in these disturbing days there should be a drift in the direction of the control of the policies and processes of education by the Federal Government."

"With righteous indignation," the delegates declared, "we protest against the shameful condition of affairs in Mexico where the people are deprived of fundamental liberties and subjected to persecution on the sole ground of their allegiance to the Catholic Faith. The suppression of religious freedom and academic liberty decreed by those in control of the Mexican Government, is fraught with a significance that reaches far beyond the borders of that unhappy country. It is an assault on liberty everywhere, and, consequently, is the concern of every lover of freedom and justice."

"The Bishops and Catholic people of Ohio," another resolution stated, "are waging a battle for the principles of the freedom of religious teaching; and their action is a protest against the unreasonable and un-American assumption that only that kind of education should have public support which is rooted and founded in secularism."

"It is with great joy that we congratulate our Bishops, pastors, teachers, and people on the amazing generosity, self-sacrifice, and



devotion that have sustained the Catholic school system through the days of the depression and given us hope and courage to face whatever vicissitudes may await us in the days to come."

In exhorting the delegates to meet the challenge of the critical period through which traditional forms of education are struggling for survival, Bishop Howard said that to "stimulate Catholic thought and to make it effective" should be the duty of every Catholic educator.

"When faith is set aside, men are not even loyal to reason," he pointed out, declaring that "reason can be asserted again only through Catholic education."

Climaxing the opening day session was an address entitled, "The Mind of the Church and the Great Insolvency," by Thomas F. Woodlock, associate editor of *The Wall Street Journal*.

Bishop Howard presided at the opening meeting, at which the delegates were welcomed in the name of Cardinal Mundelein by the Rev. Daniel Cunningham, Archdiocesan superintendent of schools.

Mr. Woodlock, in his address, traced a gradual deterioration in the ideals and objectives of Western civilization during the past 40 or 50 years, particularly the civilization which came to maturity in the nineteenth century and which the twentieth has inherited.

"The outstanding phenomenon in the world today is the prevalence of anxious doubt marking the thought of intelligent men concerning what we call 'civilization,'" Mr. Woodlock said. "In every country of the Western World there has sprung up a literature that it would be little exaggeration to characterize as a literature of despair."

After painting an ominous picture foreshadowing chaos and destruction in those spheres of human activity which are the bulwark of Christian civilization, Mr. Woodlock ended his address by pointing out that there is still one hope left which has enough strength and spiritual drive to avert the impending catastrophe: "In the face of this colossal insolvency of a century and a civilization, there stands against the barbarian anarchy of today the same thing that stood against the barbarian anarchy of 1,500 years ago—the mind of the Church. It saved civilization then and nothing else will save civilization now. Everything else is hopelessly and visibly bankrupt."

## THE NEW SOCIAL ORDER

"To most men, reconstruction of the social order seems to be the most imperative need of the hour. Now, any kind of construction implies cooperative and sustained effort; and 'reconstruction' implies the use of at least some material that has been used before. Hence, that which has proved effectual in bringing about and maintaining a closer union among the component elements of the social fabric in the past should now receive favorable consideration. Simply because something appears to be new should not make it preferable to everything else of the kind.

"In the ages of Faith there existed a far greater mutual confidence and a deeper sense of Christian justice between employer and employee than we find at present. The prime factors of the social order functioned in a manner that safeguarded and promoted the common good. The guild system of the Middle Ages appears to have assured a high degree of social peace and stability for all classes of society. Introduced and fostered under the guidance of men imbued with the Christian spirit, the various guilds were able for a long period to secure material success for all who deserved it. Why not then study the foundational principles of that social system, and model our reconstruction of the social order after them?

"We find the basic principles of society set forth in the Encyclicals of Leo XIII and Pius XI. They have proved successful in the past, why not incorporate them, as far as possible, in our reconstruction-work?"<sup>1</sup>

## SURVEY OF THE FIELD

The Rev. Paul E. Campbell, Pittsburgh Diocesan Superintendent of Schools, was named president of the Catholic Educational Association of Pennsylvania at the sessions of the sixteenth annual convention held in Pittsburgh, Pa., April 26 and 27. The Rt. Rev. Archabbot Alfred Koch, O.S.B., of St. Vincent's Archabbey, Latrobe, Pa., was named honorary president of the college section. In his inaugural address, Father Camp-

<sup>1</sup> Excerpt from *More Machines and More Unemployment*, by the Rev. Frederick A. Houck, Toledo, Ohio. Free Leaflet No. LXXI. Published by Central Bureau, Catholic Central Verein of America, 3835 Westminster Place, St. Louis, Mo.

bell said parochial schools are saving the State \$30,000,000 annually by educating some 320,000 children. The opening Mass of the convention was celebrated by the Most Rev. Hugh C. Boyle, Bishop of Pittsburgh. One thousand Catholic teachers of Pennsylvania attended the sessions. . . . Youth leaders among the clergy in every section of the United States will gather at the University of Notre Dame for the National Conference of Clergy Youth Leaders to be held July 8-12. The Rev. Vincent Mooney, C.S.C., director of the Catholic Youth Bureau of the National Catholic Welfare Conference, who is now directing the organization of C.Y.O. activities in St. Joseph County, Indiana, will direct the conference. The conference will be held under the patronage of the Most Rev. John F. Noll, Bishop of Fort Wayne, and the Most Rev. Bishop Bernard J. Sheil, Auxiliary Bishop of Chicago. Both prelates will preside at sessions of the conference and will lead the discussion centering about the basic problems involved in the development of Catholic Youth Organizations. . . . The new House of Studies constructed for the Sisters of St. Dominic, of Adrian, Mich., on the campus of the Catholic Sisters College at the Catholic University will be completed this month. The new building, designed in a modified Italian Renaissance style to harmonize with the other buildings on the college campus, will be three stories in height. . . . Formal presentation of the Laetare Medal, awarded by the University of Notre Dame to Frank H. Spearman, noted author, took place Sunday evening, May 26, in the Church of the Blessed Sacrament in Hollywood, Calif. The Most Rev. John J. Cantwell, Bishop of Los Angeles and San Diego, presided and Joseph Scott, noted layman of Los Angeles and a former recipient of the medal, made an address. . . . Dr. Francis Gwen Rice, professor of Chemistry at Johns Hopkins University, received the Mendel Medal for the outstanding achievement in scientific research in 1934 on May 7 at Villanova College. It was the seventh annual presentation of the Mendel Medal to a noted scientist. The presentation was made at a faculty dinner attended by 200 persons, including previous recipients of the award. The medal was formally conferred upon Dr. Rice by the Very Rev. Edward V. Stanford, O.S.A., president of Villanova. . . . On receiving the honorary degree of doctor of laws from Georgetown University, May 4,

the Rev. Martin Cyril D'Arcy, S.J., master of Campion Hall, Oxford University, made a plea for lasting friendship cultural relations between the two great English-speaking countries. Their interests, he said, "demand a firm, strong unity of those principles which bind nations together in peace." The degree was conferred by the Very Rev. Coleman Nevils, S.J., President of Georgetown. . . . Work on another of the new buildings at Marymount College, Tarrytown, N. Y., will begin in the near future, according to plans now being completed. The new building, to be known as Butler Hall, will be a combination dormitory, social hall, and administration building. Near the site of this structure stands the new Science Hall, which is one of the edifices in the group. Another dormitory building will be erected near Butler Hall at a later date. . . . Washington chapter of the International Federation of Catholic Alumnae honored the Rt. Rev. Msgr. Edward A. Pace, vice-president of the Catholic University of America, May 19, following the chapter's annual Mass and Communion at St. Matthew's Church. Monsignor Pace celebrated his golden sacerdotal jubilee in May. The organization presented to the eminent educator a spiritual bouquet. Monsignor Pace, who is one of the few surviving members of the pioneer group of educators who served on the faculty of the Catholic University in the first few years of its existence, was ordained in Rome on May 30, 1885. After his ordination he was sent to St. Augustine, Fla., where he served as rector of the Cathedral. Two years later he was chosen to serve as a member of the faculty of the newly founded Catholic University of America and was sent to Europe for studies in preparation for his work at the university. In 1889, he returned to this country and joined the Catholic University's staff of educators. There he has served ever since in various capacities. . . . In accordance with authorization given at the Annual Meeting of the Bishops, last fall, a national center of the Confraternity of Christian Doctrine was established last month at the headquarters of the National Catholic Welfare Conference in Washington. Dom Francis Augustine Walsh, O.S.B., of St. Anselm's Priory at the Catholic University of America, has been named Director, and Miss Miriam Marks, field representative, is secretary. The program prepared by the Bishops' committee contemplates four

major activities, as follows: 1. Religious instruction for Catholic children in public elementary schools—either through the Vacation Schools or by means of year round instruction; 2. Instruction for Catholic students in public high schools by means of religious study clubs or other approved methods; 3. Religious study clubs for adults; 4. The enlisting of parents to teach religion to their children systematically in their own homes. The Confraternity of Christian Doctrine will hold its national meeting at Rochester in the last week of October under the patronage of the Most Rev. Archbishop Edward Mooney, Bishop of Rochester. The meeting will be held in connection with the annual session of the National Catholic Rural Life Conference. . . . The Rt. Rev. Msgr. Cornelius F. Crowley, pastor of Blessed Sacrament Church, New Rochelle, has been appointed president of the College of New Rochelle, to succeed the late Rt. Rev. Msgr. John P. Chidwick, by His Eminence, Patrick Cardinal Hayes, Archbishop of New York. . . . Weber High School, formerly St. Stanislaus College, believed to be the oldest educational institution for Polish youth in the United States, celebrated its forty-fifth anniversary in Chicago May 8. The Most Rev. Stanislaus V. Bona, Bishop of Grand Island, a graduate of St. Stanislaus in 1905, is its honorary chaplain. Many prominent business and professional men of Chicago graduated from St. Stanislaus. . . . A more direct carry-over of school instruction into everyday life is a need which has long been recognized by educators and others. Under a grant from The Carnegie Foundation for the Advancement of Teaching, The Psychological Institute of Washington, D. C., is conducting a cooperative study in the field of English teaching which has this carry-over as one of its objectives. . . . The Davis School Aid Bill, under which Emergency aid by the State would be extended to parochial schools, passed the Ohio Senate on May 15 by a vote of 17 to 15 and was immediately messaged to the House for action in that body of the Legislature. The victory won in the Senate by supporters of the bill marks an important step in the fight begun more than two years ago to obtain emergency aid for free tuition schools that are not part of the public school system. The Davis Bill provides for State aid to the extent of \$3,000,000 for free tuition high and elementary schools on the basis of average daily attendance for 1933-34 and for \$2,000,000 for denominational col-



leges not now receiving State support. The Bill, if enacted into law, will aid 170,000 children in parochial schools and approximately 25,000 students in denominational colleges. . . . The Rev. Charles Maxwell, pastor of Visitation Church, Buffalo, was elected president of the Alumni of the North American College of Rome, at the sessions of the organization's annual meeting, which was held in Louisville last month. . . . Dr. George Sperti, director of the Basic Science Research Laboratory of the University of Cincinnati, has relinquished that post to become the Director of the *Institutum Divi Thomae*, establishment of which as a unit of the Athenaeum of Ohio has just been announced by Archbishop McNicholas. At the same time, it has become known that three research associates and four laboratory associates have resigned from the University of Cincinnati laboratory to go with Dr. Sperti to the *Institutum Divi Thomae*. Archbishop McNicholas describes the *Institutum Divi Thomae* as a "new scientific institute for theoretical research and instruction." In a letter to his priests and people announcing the establishment of the *Institutum Divi Thomae*, Archbishop McNicholas points out that the Athenaeum of Ohio has, from the beginning, been particularly interested in science, and adds that "some benefactions received during the year have made it possible to begin serious research work and to pursue graduate studies." The founding of the *Institutum Divi Thomae* as another unit of the Athenaeum, His Excellency says, is the result of a very careful study during the past year of "the possibilities of development in the scientific field." . . . The Rev. Dr. George Johnson, Director of the Department of Education of the National Catholic Welfare Conference, was re-elected Secretary of the American Council on Education at the annual meeting of that organization held in Washington May 3 and 4. It was announced at the meeting that the American Council on Education has received from the General Education Board a grant of \$500,000 to carry on the study of the conditions surrounding American young people, which it is hoped will be the basis of a comprehensive program for the care and education of youth. Dr. George F. Zook, president of the council, reported that the Jesuit Educational Association had been elected to constituent membership. The National Catholic Educational Association is also a constituent member. Forty-three Catholic universities and colleges are numbered among the institutional members. . . .

## REVIEWS AND NOTICES

**American Prosody**, by Gay Wilson Allen. New York: American Book Company. Pp. 342. Price, \$3.00.

Professor Gay Wilson Allen of Shurtleff College has added a peculiar volume to the "American Literature Series." Promised as "a complete and authoritative history of American prosody" his book is not an intricate and scientific study of the technical aspect of American poetry. In spite of a brief, carefully written introduction, which politely points out the author's purpose and explains his use of terms, this book is not even an account of American prosody. In its eleven chapters, devoted to Freneau, Bryant, Poe, Emerson, Whittier, Longfellow, Holmes, Whitman, Lowell, Lanier, and Emily Dickinson, Professor Allen set out to fulfill a double purpose: to trace the theories and to analyze the practices of these American poets. The trouble with his procedure is evident immediately. Are there theories to trace? Poe, Bryant, Holmes, and Lanier united theory with practice. The seven others did not. What then happens to Professor Allen's book? It becomes a historical and descriptive account of *versification* illustrated by a study of the works of the poets he submits to his pleasant analysis. Between prosody and versification there is a distinction clearly drawn by the author. Through the simple process of adhering to his own specialized definition of "prosody to mean the theory, and versification to mean the practice," Professor Allen's volume is a chronological record of the poetic practices of eleven American writers all of whom were out of the land of the living before 1900. Holmes died in 1894; after him the investigation is dropped.

To the searching analyses provided for his eleven major poets the author adds seven scanty sections crowded with names of "minor" American poets of the seventeenth, eighteenth, and nineteenth centuries. Less than one page is devoted to "Prosodic Events of the Times" in England, and the period covered is early Romanticism. Many readers will regret that Professor Allen turns his back on theory and practice since 1900. He excuses his exclusion of the "moderns" with the candid statement: "an analysis of their compositions involves too many principles of aesthetics, music, and modern theories of art." Had he suggested cheerfully the caution needed to approach the "scientific

prosody" of the modern school of sad, fierce thinkers, technicians of verse like Paul Verrier and Edward W. Scripture, students interested in metrics would be guided to a clearer understanding of prosodic problems and procedure. The exclusive prosodists, aching to reconcile verse and music to prove Lanier right in his *Science of English Verse*, employ the kymograph, discuss the principle of isochronism, and measure readings of verse for variations in tone, pitch, and intensity, and all the while poetry remains divorced from music, and the inherent lack of the sense of time persists in English syllables.

Thomas Jefferson's essay, "Thoughts on English Prosody" (1789?), deserves more than a cramped mention in a bibliography, if it is "the first American treatise on English prosody."

Professor Allen's abundant learning is smoothly presented in a straightforward style, often with a surprising turn of phrase. His work is an example of genial but genuine American scholarship. He is the first to publish the result of a sustained interest in the field of American versification. His labors may inspire others to pursue the problems his agile intelligence has proposed.

DANIEL S. RANKIN.

*Katholische Familienerziehung*, by Dr. Friedrich Schneider. Herder and Company, Freiburg im Breisgau, 1935. 5.40m.

The author of this excellent volume is both an educator of high rank and the father of a family. One is hardly surprised, therefore, to find in it an exceptional combination of theoretical and practical information regarding marriage and family life.

The major part of *Katholische Familienerziehung* deals with specific phases of child training, special chapters being devoted to topics such as Reward and Punishment, Play and Work, The Religious Training of the Child, Intellectual Training, Musical Training, and Problems of Adolescence. Considerable space is also devoted to a consideration of the family environment, to the choice of a life partner and to premarital preparation for family life. The idea of religion is kept in the foreground throughout the volume.

Not only parents but also pastors and teachers, social workers and youth leaders, and unmarried young men and women will find much in the work that should prove highly useful to them.

EDGAR SCHMIEDELER, O.S.B.

**Library Handbook for Catholic Students**, by William T. O'Rourke. New York, Milwaukee: Bruce Publishing Co., [c1935] xvi+184. Price, \$2.25.

For many years librarians and professors in our high schools, colleges, universities and seminaries have felt the need of a comprehensive survey of Catholic literature. The scattered lists of "best books" in philosophy, sociology and other curricular subjects were too frequently lost in our magazines, partly because of the lack of a complete *Catholic Periodical Index*. In this *Handbook* Mr. O'Rourke, Assistant Librarian of Holy Cross College, enumerates and classifies the leading Catholic texts and reference books in all fields of knowledge as well as the standard non-Catholic works in the reference field, often adding to the latter a "See Also" reference to standard Catholic works, thus providing a unified guide. Many entries are accompanied by explanatory notes. The appendices containing foreign-language Catholic reference books, and Catholic texts and allied books in: (1) Philosophy; (2) Sociology; (3) Latin and Greek, are excellent. Not only are works to the end of 1934 included but frequently mention is made of important projects in Catholic bibliography which have been begun and which will be completed within a year or two.

Preceding these lists of general and special reference books, which constitute the basic part of the volume, are several chapters on correct use of books, their arrangement in the Library of Congress and the Dewey classification schemes and indexing through the catalog, and the indexing of periodicals, while two final chapters on pamphlets and clippings and on compilation of bibliographies complete the student's orientation to correct methods of library use. These chapters are concisely and clearly written. Only the chapter on pamphlets is slightly weak by failing to present the particular place of the Catholic pamphlet in furnishing a current, concise treatment of many topics which we can hardly locate in books, if at all.

Ultimately, books must be measured by their usefulness. As a teacher the college and university librarian can and should introduce it as a text in his bibliographical courses; to the reference librarian it will serve in the quick and reliable compilation of the ever-requested reading lists; for the library administrator it will provide a list from which he can select books to fill the lacunae

which most of "our starving libraries" have. Professors can use it as a reading guide. Booksellers should consult a copy to determine what our libraries need. Finally, our publishers can determine the fields of knowledge that are well supplied and those in which a new text would be valuable, e.g., in Cosmology. In short, as Micawber would say, every person intimately connected with Catholic books will find this text essential.

EUGENE P. WILLGING, Librarian,  
St. Thomas College, Scranton, Pa.

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**Our Unknown Constitution**, by William Harman Black. Real Book Company, New York: 1933. Pp. xiv+299.

Justice Black of the Supreme Court of New York in *Our Unknown Constitution* dedicated to Attorney General Cummings would make the Constitution known to laymen in the belief that "our ignorance of our own Constitution is a national crime." The ordinary man on hearing the term "Constitution" has a vague idea that something quite beyond his comprehension was being discussed—"something very profound about a mysterious document adopted some time in the early days of the Republic." Whereas the author believes that: "As you go deeper into the Constitution, you will find that hair-splitters have tried to complicate it, and that sectional, industrial, or financial groups have sought under it the very advantages which its framers determined they should never have . . . that tinkerers, with no fundamental knowledge of its purposes, have sought to bend it to their desires, and that State leaders have sought sometimes to hold the National Government to too strict compliance with its provisions, and that national leaders have sought to encroach upon the rights of the States." Justice Black is essentially correct that the Constitution is unknown, especially in the past two years when the country is being revolutionized and when neither men nor parties think clearly. And the author might well have noted that the ordinary lawyer is little versed in constitutional history or administrative law.

Therewith Justice Black expounds the beginnings and development of the Constitution from the vantage of a study of the writings of historians more than of lawyers. In general he has followed a good, brief bibliography although some of his refer-



ences are rather antiquated or popular. Naturally there is little that is new to the student of government or history who is familiar with the standard authorities. As a lawyer he does make more clear than the historian that, "Unfortunately, since the Supreme Court of the United States decided, in the *United States vs. Trans-Missouri Freight Association* (166 U.S. Reports, 318), that the legislative history of a statute is not controlling in construing a statute, the spirit of the framers of the Constitution really makes very little difference, except to the extent that it was crystallized in the written provisions of the Constitution itself."

There is a chronological résumé of colonial attempts toward collective action to the acceptance of the Articles of Confederation with the usual account of the government thereunder. This is followed by several chapters dealing with the Convention of 1787, the framing of the Constitution, the movement for ratification, and the addition of the so-called Bill of Rights. The appendix carries a comparison in two parallel columns of the articles of the Virginia and New Jersey plans as introduced into the Convention and a similar comparison of the Articles of Confederation and the Constitution. This should be as useful for the teacher as it is convenient for the general reader.

While this is no exceptional study, *Our Unknown Constitution* should be known to the general reader who would understand the beginnings of his Government and may well find place on shelves of a high school or college library with volumes on the Constitution by Max Farrand, Charles Beard, Charles Warren, James M. Beck, John Fiske, and Sydney Fisher. At all events, students should be expected to have a thorough knowledge of the Constitution and the Working Government of the United States by the time they complete their high school and college courses.

RICHARD J. PURCELL.

### Books Received

#### *Educational*

Anderson, Milton: *The Modern Goliath*. A Study of Talking Pictures. Los Angeles, Calif.: David Press, 1329 South Alvarado Street. Pp. 91. Price, \$1.50.

Carnegie Foundation for the Advancement of Teaching:



*Annual Review of Legal Education.* New York: Carnegie Foundation, 522 Fifth Ave. Pp. 72. Gratis.

Dale, Edgar, Ph.D.: *The Content of Motion Pictures and Children's Attendance at Motion Pictures.* New York: The Macmillan Company. Pp. xv+315. Price, \$2.50.

Fuller, H. H. and Weaver, Thomas Andrew: *How To Read Aloud.* New York: Silver, Burdett and Company. Pp. xvii+190. Price, \$1.00.

Gay, Robert M.: *Reading and Writing.* A Method and a Manual of Compositional Exercises to Accompany the Study of Literature. Boston: Little, Brown and Company. Pp. xvi+268. Price, \$1.25.

Gemelli, Agostino and Pastori, Guiseppina: *L'Analisi Ellettro-acustica Del Linguaggio.* I Testo. II Atlante Della Tavole. Milano: Societa Editrice "Vita E. Pensiero." Pp. 250; lxxxviii.

Glaser, Emma: *On the Teaching of Junior High School English.* New York: D. Appleton-Century Company. Pp. 307.

Hagboldt, Peter: *Language Learning.* Chicago: The University of Chicago Press. Pp. 163. Price, \$1.50.

Hornback, Florence M., LL.B., B.S.: *The Walters Family.* A Narrative Account of Their Problems and How They Met Them. Paterson, N. J.: St. Anthony Guild Press. Pp. xv+357. Price, \$2.50.

Kohl, Rev. Walter J.: *The Science Curriculum in the Seminary.* A Dissertation. Saint Bonaventure, N. Y.: Saint Bonaventure's College. Pp. 75.

Leighton, R. W., Ph.D.: *Studies of Laboratory Methods of Teaching.* Seashore, Robert H., Ph.D.: *Qualitative Aspects in the Improvement of Science Teaching.* University of Oregon Studies in College Teaching. Ann Arbor, Mich.: Edwards Brothers, Inc. Pp. 184.

Manser, Ruth B., A.M.: *A Manual of Speech Correction on the Contract Plan.* New York: Prentice-Hall, Inc. Pp. xix+333. Price, \$1.60.

Maritain, Raissa: *St. Thomas Aquinas, The Angel of the Schools.* New York: Sheed & Ward, Inc. Pp. 127. Price, \$1.25.

Mary Aurelia, Sister, O.S.F., M.A. and Kirsch, Rev. Felix M., O.M.Cap., Ph.D.; *Practical Aids for Catholic Teachers.* Volume II; Volume III. New York: Benziger Brothers. Pp. 402; 474. Price, \$3.50 each.

Odell, Charles W., Ph.D.: *Statistical Method in Education*. New York: D. Appleton-Century Company. Pp. xx+457.

*Progressive Achievement Tests*. Primary, Elementary, Intermediate and Advance Batteries. Hollywood, Calif.: Southern California School Book Depository, Ltd., 1027 N. Highland Avenue.

Rybrook, Rev. Gregory G., Ord.Praem., S.T.D. From the Dutch of Rev. Father Gervasius, O.M.Cap., S.T.D., with a Preface by Rev. Felix M. Kirsch, O.M.Cap., Ph.D.: *The Eucharist and Education*. New York: Benziger Brothers. Pp. xvi+109. Price, \$1.25.

Thompson, Randall: *College Music*, an Investigation for the Association of American Colleges. New York: The Macmillan Company. Pp. xviii+279. Price, \$2.50.

#### Textbooks

Ahles, Inez M. and Lawlor, Mary: *Steps to Good English*. Text and Workbook. Syracuse, N. Y.: Iroquois Publishing Company. Pp. 247.

Bang, Eleonore E.: *Leathercraft for Amateurs*. Boston, Mass.: The Beacon Press, Inc. Pp. xii+114. Price, \$1.00.

Crowley, Francis M., Ph.D.: *The Catholic High School Principal*. Milwaukee: The Bruce Publishing Company. Pp. xxv+253. Price, \$2.50.

Firman, S. G. and Sherman, G. E.: *The Progressive Spelling Series*. Second Year to Eighth Year, Inclusive, with Manual for Teachers. New York: Silver, Burdett and Company. Pp. 40.

Jaffe, Bernard: *New World of Chemistry*. New York: Silver, Burdett and Company. Pp. xxx+566. Price, \$1.80.

Jones, Clarence Fielden: *Economic Geography*. New York: Henry Holt and Company. Pp. xvi+448.

Lawler, Thomas Bonaventure: *Elementary History of the United States*. New York: Ginn and Company. Pp. 313. Price, \$0.84.

Mather, Charles Chambers, Spaulding, Alice Howard, and Skillen, Melita Hamilton: *Behind the Footlights*. A Book on The Technique of Dramatics. New York: Silver, Burdett and Company. Pp. xii+495. Price, \$1.72.

Oliver, Thomas Edward: *The Modern Language Teacher's Handbook*. Boston: D. C. Heath and Company. Pp. vii+706. Price, \$3.60.

Poulet, Dom Charles: *A History of the Catholic Church*. Volume II. Authorized Translation and Adaptation from the Fourth French Edition by the Rev. Sidney A. Raemers, Ph.D. St. Louis, Mo.: Herder Book Co. Pp. xvii+735. Price, \$5.00.

Schorling, Raleigh and Clark, John R.: *Modern School Mathematics*. Book One; Book Two. Yonkers-on-Hudson, New York: World Book Company. Pp. xx+364; xvi+368. Price, \$0.92 each.

Stormzand, M. J., and Lewis, Robert H.: *New Methods in the Social Studies*. New York: Farrar & Rinehart, Inc. Pp. ix+223. Price, \$1.75.

Stroud, James Bart, Ph.D.: *Educational Psychology*. New York: The Macmillan Company. Pp. xi+490. Price, \$2.50.

Vecchierello, Hubert, O.F.M., Ph.D., and Worden, John L., M.Sc.: *A Laboratory Manual of Vertebrate Embryology*. Pater-son, N. J.: St. Anthony Guild Press. Pp. xviii+92. Price, \$2.50.

Walker, Hattie Adell: *Read a New Story Now*. Chicago: Beckley-Cardy Company. Pp. 152. Price, \$0.70.

Webb, Hanor A., Ph.D., and Beauchamp, Robert O., M.A.: *Science By Observation and Experiment*. New York: D. Apple-  
ton-Century Company. Pp. xxii+697.

#### General

*A Manual of Catholic Action*. Its Nature and Requirements. By an Irish Priest. Dublin: M. H. Gillard Son, Ltd., 50 Upper O'Connell St. Pp. 150. Price, 31-.

Ghéon, Henri: *The Journey of the Three Kings*. A Play for Very Small People. New York: Sheed & Ward, Inc. Pp. 77. Price, \$0.75.

Healy, Fleming: *Somewhere an Empire*. New York: Robert Speller, Inc. Pp. 273. Price, \$2.50.

Mary Paula, Sister, S.N.D.: *Presenting the Angels*. New York: Benziger Brothers. Pp. 121. Price, \$1.50.

Ring, Sister Mary Ignatius, S.N.D., Ph.D.: *Villeneuve-Barge-  
mont*. Precursor of Modern Social Catholicism, 1784-1850. Science and Culture Series. Milwaukee: The Bruce Publishing Company. Pp. xxxiii+265. Price, \$3.50.

Smith, Edward F.: *Baptismal and Confirmation Names*. New York: Benziger Brothers. Pp. 280. Price, \$3.00.

*Pamphlets*

Burke, Rev. John J., C.S.P.: *Novena to The Holy Spirit*. New York: The Paulist Press, 401 West 59th Street. Pp. 32. Price, \$0.05. Quantity Prices.

Frassrand, Rev. Michael X., C.S.P.: *Meet the Catholic Church!* New York: The Paulist Press. Pp. 23. Price, \$0.05. Quantity Prices.

Kramer, Herbert, S.M.: *Father Chaminade*. Kirkwood, Mo.: Maryhurst Normal. Pp. 31. Price, \$0.10. Quantity Prices.

Lord, Daniel A., S.J.: *Pardon My Manners*. St. Louis, Mo.: The Queen's Work. Pp. 36. Price, \$0.10. Quantity Prices.

Mary Viola, Sister, S.N.D.: *The Rosary for Children*. New York: The Paulist Press. Pp. 48. Price, \$0.10.

O'Brien, Rev. John A., Ph.D.: *The New Knowledge and the Old Faith*. The Bearing of Modern Science Upon Christianity. New York: The Paulist Press. Pp. 16. Price, \$0.05. Quantity Prices.